Vol. LXXX No. 4 April, 1929

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

BX
801
E17

CONTENTS

A NEW DATE FOR EASTER 337
The Rev. FRANCIS A. TONDORF, S.J., Washington, D. C.
PRACTICAL METHODS OF WINNING CONVERTS 344
The Rev. JOHN A. O'BRIEN, Ph.D., Champaign, Illinois.
CATHOLIC ACTIVITIES IN JAPAN AND REAWAKENING BUDDHISM 359
The Rev. P. THEODORE GABRIEL, S.V.D., Akita, North Japan.
OUR ANSWER TO THE ORIENT 366
The Rev. JOHN THILGES, S.V.D., Techny, Illinois.
PULPIT AND PEW 373
BURTON CONFREY, Notre Dame University, Indiana.
MARONITES IN THE UNITED STATES 384
RECENT EPISCOPAL ARMS:
I. The Most Rev. JOHN T. McNICHOLAS, O.P., D.D. 386
II. The Most Rev. EDWARD D. HOWARD, D.D. 387
III. The Right Rev. GEORGE J. FINNIGAN, C.S.C., D.D. 388
IV. The Right Rev. ANDREW JAMES BRENNAN, D.D. 389
V. The Right Rev. JOHN GREGORY MURRAY, D.D. 390
VI. The Right Rev. EMMET MICHAEL WALSH, D.D. 390
A NEWMAN CENTENARY 391
The Rev. DANIEL M. O'CONNELL, S.J., Cincinnati, Ohio.
SOME ABUSES IN EMBALMING 402
"WHERE ARE OUR YOUNG MEN AND WOMEN?" 411
The Rev. OLIVER A. WELSH, C.S.P., Berkeley, California.
GREGORIAN CHANT RHYTHM 414
The Rev. STEPHEN THUIS, O.S.B., St. Meinrad, Indiana.
SUBDELEGATION OF POWER TO ASSIST AT MARRIAGES 422
RELIGIOUS SENTIMENT IN ADVERTISING 424

CONTENTS CONTINUED INSIDE

AMERICAN ECCLESIASTICAL REVIEW

PUBLISHED AT
113 E. Chestnut Street
Lancaster, Pa.

1305 Arch Street
PHILADELPHIA

GENERAL OFFICES
1305 Arch Street
Philadelphia, Pa.

Copyright, 1929: American Ecclesiastical Review

Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional

Sole Agents { Great Britain: Burns, Oates & Washbourne, 8 Paternoster Row, London, E. C., 4
Ireland: Veritas Company, Ltd., 24 Upper O'Connell St., Dublin
Australia: W. P. Linehan, 8 Bourke St., Melbourne

Entered, 2 July, 1904, as Second Class Matter, Post Office at Lancaster, Pa., under Act of 3 March, 1879

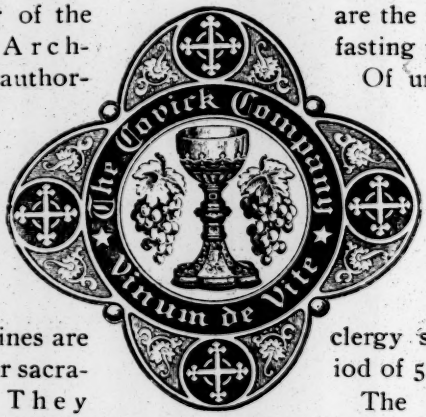
Altar Wine Supremacy

For Over 50 Years

The Covick altar wines are produced in California and have the unqualified approval and commendation of all the Bishops of California.

The Chancellor of the San Francisco Archdiocese, under the authority of His Grace the Most Reverend Archbishop, supervises the making of the Covick wines.

The Covick wines are made expressly for sacramental purposes. They are absolutely pure fermented juice of the grape matured in the wood under expert and careful supervision for a period of five years before being shipped to the clergy.



The Symbol of Altar Wine Supremacy

Besides being valid and licit matter for the Holy Sacrifice, beyond semblance of doubt, the Covick wines, because of their rich, mellow, wholesome character, are the ideal wines for the fasting priest.

Of unquestionable origin, absolute purity and unvarying reliability, the Covick wines have enjoyed the confidence of the clergy since 1877—a period of 52 years.

The Covick wines are everywhere recognized as altar wines of the highest possible standard of excellence—wines of supremacy in every sense of the word and the finest altar wines obtainable anywhere.

THE Covick ALTAR WINES and any further information may be procured through the following:

T. F. RODDEN AGENCY, 25 BARCLAY ST., **NEW YORK, N. Y.**
FEE BROTHERS, 21-27 N. WATER ST., **ROCHESTER, N. Y.**
THE JAMIESON-TRAYNOR CO., 3210 EUCLID AVE., **CLEVELAND, OHIO.**
THE COVICK AGENCY, 33 SOUTH WELLS ST., **CHICAGO, ILL.**
THE COVICK AGENCY, KANSAS CITY, **MISSOURI.**
THE COVICK COMPANY, 328 STOCKTON ST, **SAN FRANCISCO, CAL.**

The Covick Company

ESTABLISHED 1877 **INCORPORATED 1900**

CONTENTS CONTINUED

ANALECTA:

SACRA CONGREGATIO CONSISTORIALIS:

Dubium circa Modum se Gerendi Ordinariorum erga Clericos quoad Societates quae "Rotary Clubs" Inscribuntur 383

SACRA CONGREGATIO RITUUM:

Instructio de Communione Plurium Infirmorum 383

SACRED CONGREGATION FOR THE ORIENTAL CHURCH:

Maronites in the United States 384

STUDIES AND CONFERENCES:

Our Analecta—Roman Document for the Month 386

Recent Episcopal Arms:

I. The Most Rev. John T. McNicholas, O.P., D.D. 386

II. The Most Rev. Edward D. Howard, D.D. 387

III. The Right Rev. George J. Finnigan, C.S.C., D.D. 388

IV. The Right Rev. Andrew James Brennan, D.D. 389

V. The Right Rev. John Gregory Murray, D.D. 390

VI. The Right Rev. Emmet Michael Walsh, D.D. 390

A Newman Centenary 391

Some Abuses in Embalming 402

The "Missa pro Populo" and Transferred Feasts 409

"Where are Our Young Men and Women?" 411

Gregorian Chant Rhythm 414

"Pastor" and "Rector" in "The Official Catholic Directory" 417

Extreme Unction at Execution of Condemned Criminal 418

Proxies for Sponsors at Baptism 419

With or Without the Possessive 420

Wearing Hats at Military Mass 420

Commemoration at Nuptial Mass 420

Publication of the Banns and the Pauline Privilege 421

Subdelegation of Power to Assist at Marriages 422

Imitation Candles on Altar 422

"Laus Tibi, Christe" at Requiem Mass 423

Number of Candles at Exposition 423

Place of Monstrance at Benediction 423

The Ablution in Communion of the Sick 423

Religious Sentiment in Advertising. (*Medicus.*) 424

Kneeling and Standing at High Mass 425

Incensing Choir and Ministers at Solemn Vespers 426

Commemoration of Feria 427

When Matins is Sung in Choir 427

Humeral Veil at Private Benediction 427

CRITICISMS AND NOTES:

Van Noort—Verhaar: Tractatus de Sacramentis 428

Woods: The Creator Operating in the Creature 429

Knecht: Handbuch des Katholischen Eherechts 430

———: Catholic Preachers of To-Day 432

Bormann: The Treasure Infinite 433

Leclercq: La Vie Chretienne Primitive 433

Ollivier—Leahy: The Parables of Our Lord Jesus Christ 434

Bardenhewer: Der Brief des Heiligen Jacobus 435

Soiron: Das Heilige Buch 436

Kunstle: Ikonographie der Christlichen Kunst 436

Zoepfl: Deutsche Kulturgeschichte 437

Helen Louise: Sister Julia (Susan McGroarty), S.N.D. 437

Niemann Einfuhrung in die Bildende Kunst 439

Gearon: Scruples 440

Sanders: S. Francois de Sales 441

Fahsel: Ehe, Liebe und Sexualproblem 441

Duerr Religioese Lebenswerte des Alten Testaments 442

LITERARY CHAT ..... 442 BOOKS RECEIVED 446

The Archbishop's Pocket-Book

Readers of this REVIEW will remember the series of articles by Dr. Heuser dealing with various topics of interest to priests, e. g. parish problems, canon law, personal shortcomings. Written for the most part in lively dialogue form, these enlightened and charming papers have been assembled into a book for the benefit of those who never read them and for those who will certainly want them for another reading.

$2.00

The Chaplain of St. Catherine's

By the Author of

"An Ex-Prelate's Meditations", "Pastor Halloft," etc.

"This book will please priests and be a source of undying suggestion to them. But it will, probably, please laymen more because it will show them that whilst their priests are real men they are ensouled with the spirit of their vocation and ever bent on realizing it more fully."

"Something that is the enemy of satire is here played with delicate fingering, in the interests of ecclesiastical perfection. His music not merely catches our ear but touches our soul."—*Blackfriars.*

$2.00 **For sale by all booksellers, or send orders to** **$2.00**

The Dolphin Press - - - **1305 Arch Street Pniladelphia, Pa.**

ESSENTIALIA PHILOSOPHIAE

Quae in Usum Incipientium Digessit

FRANCISCUS P. SIEGFRIED

olim in Seminario S. Caroli Borromaei Philadelphiense Professor

Pocket Summary of Catholic Philosophy, giving the essentials of **Logic, Ontology, Cosmology, Psychology, Theodicy, Ethics,** briefly, clearly, in form of question and answer.

All set forth in graphic survey. For students of Philosophy in the Seminary and for maturer students who desire to make a rapid review of their Philosophy.

$1.80 a copy postpaid

The Dolphin Press - - 1305 Arch Street, Philadelphia

IN the REVIEW advertisements, which are fresh each month, there is much of personal interest and of news value to the subscribers. Many of the advertisers send a change of picture and of copy for each issue, and the illustrations show the improvement that is being constantly made in ecclesiastical designing and furnishing. More and more, priests are coming to recognize this feature of the magazine, and it is gratifying to know that, when they have occasion to order from the houses that address them through the REVIEW, **they say that they saw the advertisement in THE ECCLESIASTICAL REVIEW.**

☞ **Subscribers should be on their guard against impostors who represent themselves as agents of the REVIEW. There is no agent authorized to collect money for the REVIEW.**

THE ECCLESIASTICAL REVIEW

EIGHTH SERIES.—VOL. X.—(LXXX).—APRIL, 1929.—NO. 4.

A NEW DATE FOR EASTER.

The Reform of the Calendar of Gregory.

THE earliest tenants of our planet were undoubtedly alert to the importance of a standardization of time. Their unfamiliarity with the correlations of the several members of the solar system, however, and their lack of astronomical equipment held them in ignorance of the true length of the solar year, as measured in days. Clearly without such knowledge the planning of a calendar was an impossibility. The Egyptian astrologers are generally accredited with the solution of the problem of the correct length of the solar year. Their computations showed this to consist of 365.242 days. These days they grouped into twelve months of thirty days each. The five extra days (six in leap years) they designated as festival holidays. Ten three-day periods were assigned each month. On this prototype, in all likelihood, was based the Julian Calendar and later its more worthy successor the Calendar of Gregory.

It is on record that in 46 B. C. Julius Caesar imposed on the Roman people a revised calendar definitely solar. To compensate for the odd quarter of a day, he ordained that in every fourth year the sixth day before the Kalends of March (24 February), should be counted twice. Accordingly these years were called *bissextiles* because of the repetition of the sixth day. It also appears that he transferred New Year's Day from March to January and that he substituted the name Julius (July) for Quintilis, the fifth month counting from March. In 28 B. C. Caesar Augustus shifted the 29th day of

February (this month originally having this number of days), to August, which name he had given to this month in place of Sextilis. Although the Julian year bespoke a master stroke, it had its shortcomings. For, based on 365 ¼ days with a leap year every fourth year it permitted of the accumulation of an error of .008 of a day annually.

Now the Church of Christ from its earliest inception had been wont to celebrate the feast of the Resurrection of its Founder about the time of the full moon falling on or next following the vernal equinox. The General Council of Nicea, convened in A. D. 325, in checking up the date of the vernal equinox, maintained that it fell for that year on 21 March, whereas at the time of the inauguration of the Julian calendar it was dated 25 March. Thereafter, accordingly, the official date for the equinox was fixed for 21 March, and Easter was to be celebrated on the Sunday after the full moon falling on or after the 21st day of March. But with the yearly error persisting, ambiguity about the correct date of Easter was inevitable. This matter was called in turn to the attention of the Councils of Constance, Basle, Lateran, and finally Trent in its last session A. D. 1563. Gregory confided the adjustment to the Jesuit astronomer, Clavius.

Nineteen years later the same Pope issued a Bull ordaining that to restore the date of the true equinox to 21 March, the day following 4 October of that year should be redated 15 October and, to anticipate the recurrence of a like inconvenience, only those centuries should be taken for leap years which are divisible by 400. This readjustment had been effected with a minimum error of twenty-six seconds a year, equivalently a day in 3600 years. All countries acknowledging allegiance to the Holy See adopted this calendar at once. But no little opposition was shown to its acceptance by the Eastern Churches and Protestant States. Great Britain persistently adhered to the older system until 1752 and the Greek and Orthodox Greek Churches till a more recent date. In deeding over to posterity this product of nineteen years of research Gregory had sound reason for the belief that the world had now a time chart which had come to stay.

A recent indictment, however, has been filed regarding its efficiency. The first jury empaneled against it sat at the

Evangelical Conference at Eisenbach, 1900. The verdict called for a modification. Ten years later a like vote was poled at the London Congress of the Permanent International Committee of Commerce and of Commercial and Industrial Associations. At the Paris Congress of the same associations, 1914, the Swiss Government was importuned to convoke an international conference on the question of calendar reform. The Liége Congress, convened this same year at the instance of the Liége Industrial Exchange, at which religious, scientific, commercial and industrial authorities were represented, went on record for like reform. The Congress of the International Astronomical Union, 1919, assigned a special committee to investigate the problem and the first chairman elected to this committee was the late Cardinal Mercier. The same topic was brought under discussion at the Congress of the International Chamber of Commerce, held in London in 1912, and during the following year there was submitted a provisional report on the then state of calendar reform to the Congress of the International Astronomical Union assembled in Rome. In July, 1923, the Holy See was the recipient of an invitation from the League of Nations, requesting that a delegate be dispatched to its meeting in Geneva that so this body might be officially instructed on the mind of the Catholic Church in regard to the suggested reform of the Gregorian calendar. A similar invitation was extended to the Orthodox Patriarch of Constantinople and the Anglican Archbishop of Canterbury. Rome dispatched as its representative Fr. Gianfranceschi, professor of physics and astronomy at the Gregorian Observatory and President of the Academy "Dei nuovi Lincei".

Professor D. Eginitis, director of the Athens Observatory, was the delegate for the Orthodox Churches, and the Rev. T. E. R. Phillips, then secretary of the Royal Astronomical Society, the delegate for the Anglican body. It is interesting to note that a most cordial reception was accorded the Holy Father's appointee. On his entrance into the assembly hall all of the forty members rose to their feet and a special vote of thanks was offered to him. Fr. Gianfranceschi declared himself empowered only to report the proceedings of the meeting, but not to voice any official statement. His private opinion, he added, was that there was no dogmatic difficulty in altering

the dates of the ecclesiastic feasts, but that in this matter the consent of all bodies concerned was to be respected. Professor Eginitis announced that the attitude of the Ecumenical Patriarch was not adverse to the reform, but that a final judgment was contingent on a vote of the synod. Dr. Phillips reported the Anglicans in sympathy with the movement.

As a result of this meeting a Special Committee of Inquiry was appointed consisting of six members, amongst whom was the papal legate. The committee was instructed to institute a careful search into every phase of the problem. The committee met in May, 1924, February, 1925, and June, 1926. Prior to the first session, the Secretary General of the League of Nations communicated with the various governments and religious communities requesting them, on advice from the committee, to submit any observations which might be helpful to the committee. Following the May, 1924, meeting, the inquiry thus instituted amongst the several governments was completed by the dispatch of a questionnaire to a large list of international organizations. Besides, it was deemed advisable to invite to the second session of the committee certain religious communities whose opinion had not as yet been ascertained. A large number of Protestant and Jewish churches responded. At this second session it was resolved to complete information on the fixation of Easter, the main object being to ascertain its effects from an educational and economical point of view. Following the third session the committee filed its General Report which we find prefaced by a list of the undisputed defects of the present Gregorian calendar.

The defects tabulated are:

1. *Inequality in the Length of the Division of the Year.* The division of the year, the months, quarters and half-years, are of unequal length. The months contain from 28 to 31 days. As a result, the number of days in the quarters are respectively 90 (91 in leap year), 91, 92 and 92. The first half year, therefore, contains two or three days less than the second.

2. *Want of Fixity in the Calendar.* The calendar is not fixed: it changes each year; the year, in fact, consists of 52 weeks, plus one or two days. In consequence:

(a) The dates of periodical events can never be fixed with precision.

(b) The position of the weeks in the quarters varies each year, that is to say, the weeks overlap the divisions of a year in a different way each time, and complications accordingly arise in the reckoning of accounts, statistics, etc.

(c) The 15th and the 30th of the month are very important dates as regards the falling due and the payment of rents. When these dates fall on Sundays, the payment must be postponed or advanced.

(d) Finally—and this is, perhaps, the greatest drawback from a statistical and commercial aspect—since the various days of the week are not of the same value as regards the volume of trade, and the years and the months do not from year to year include the same number of individual weekdays, there can be no genuine statistical comparison between one year and another, while the various subdivisions of the year itself—the half-years, quarters and months—are likewise incapable of comparison.

3. *Special Disadvantages of the Non-fixity of Easter.* The date of Easter varies at present between 22 March and 25 April, i. e. over a period of 35 days, and involves a corresponding displacement of the movable feasts. Numerous disadvantages result, both from civil and religious considerations.

As the General Report of the Committee may be fully appreciated if read in summary, such a summary is here appended. It indicates:

1. That a keen public interest has been manifested in the reform of the calendar, as is evidenced in the 185 schemes submitted for simplification to the League.
2. That the Committee finds itself unsympathetic toward proposals for a change of the length of the year, toward a division of the year into months of considerably different length, and changes in the nomenclature of the months, and a change of New Year's Day.
3. That the Committee favors three main groups of proposals, the first of which purposes to simplify the calendar as far as possible and to occasion the least number of disturbances to existing habits and customs by equalizing the quarters. The second and third are marked

by the introduction of the "Blank Day" in ordinary years and two "Blank Days" in leap years. One sponsors the twelve months (some months with 30, others with 31 days), while the other suggests 13 months of 28 days.

4. That *in re* "Stabilization of Easter" the problem centers about the reduction of the extreme variations in the date of Easter and the fixation of a Sunday for the feast and not a date of a definite month.

The Report also embodies letters from various supreme ecclesiastical authorities telling their attitude toward the reform.

Of special import is the letter under date of 7 March, 1924, from the Apostolic Nuncio at Berne. In it the Holy See states that any changes which might be made in regard to the fixing of Easter, though they would meet with no objections from the point of view of dogma, would nevertheless involve the abandonment of deeply rooted traditions from which it would be neither legitimate nor desirable to depart, except for weighty reasons of universal interest. The Holy See adds that it did not see any sufficient reason for changing what had been the perpetual usage of the Church, handed down by immemorial tradition and sanctioned by the Councils from early times. Even if, therefore, it were shown that some change in these traditions were desirable for the good of mankind, the Holy See would not be prepared to consider the question except on the advice of a forthcoming ecumenical council. Here the League of Nations placed its findings on the table.

Recently at the Pan-American Conference at Habana, plenary session, 8 February, 1928, the following resolution was unanimously adopted by the delegates of the twenty-one nations:

> That it be recommended to the countries, members of the Pan-American Union, that they each appoint a national committee with a view to studying the proposal relative to the simplification of the calendar, and that they make the necessary preparation in order to participate in an international conference to determine which is the best method of reform, etc.

Apropos of these proceedings, Mr. Porter introduced in the House of Representatives on 5 December, 1928, a joint resolu-

tion, requesting the President of the United States to propose the calling of an international conference for the simplification of the calendar, or to accept, on behalf of the United States, an invitation to participate in such a conference. Also that the President authorize an appropriation, out of any money in the Treasury not otherwise appropriated, of a sum of $20,000, or so much thereof as may be necessary, to meet the actual expenses of participation by the United States in such a conference. This resolution was referred to the Committee on Foreign Affairs. At a hearing of this same Committee, to which had been summoned federal officials, representing the Bureau of Standards, the Interstate Commerce Commission, the Department of Agriculture, the Naval Observatory, the Department of Labor and the National Academy of Sciences, sharp opposition confronted the resolution. Opposition from representatives of the Jewish faith and from Jewish members of the House became acute when Representative Bloom of New York filed four points of order against consideration of the resolution. Mr. Bloom's objections were as follows:

1. There is no rule of the House of Representatives authorizing any committee of the House to report or even consider legislation affecting a change in the calendar.
2. There is no provision of the Constitution authorizing Congress on the subject of changing the calendar.
3. Congress is positively forbidden by the Constitution from making any law respecting any establishment of religion, or any law that would prohibit the free exercise of religion. Legislation changing the date of the Sabbath surely affects the religion of hundreds of millions of people.
4. There is no power given to Congress by the Constitution to pass any law that will alter or nullify the laws of any State of the Union.

At the time of our writing this measure had not been voted upon.

In conclusion it is safe to say that the outlook for an immediate calendar reform is not cheerful. It would be arrogance to predict what future generations may decide as to the relative advantages and disadvantages of a revision of our present time-chart. In every event the *vox populi* should prevail.

FRANCIS A. TONDORF, S.J.

Georgetown University.

PRACTICAL METHODS OF WINNING CONVERTS. I.

THERE have been few developments within the past decade which are richer in promise for the Church in America than the arousal of new interest on the part of her clergy in the winning of greater numbers of converts to her fold. The discovery that the annual number of converts per priest in America has consistently averaged less than two over a long period of years has served to jolt us out of our apathy, and make us conscious that here is an important phase of our priestly ministry in which our ineffectiveness could not be denied. As a consequence there has been a more widespread casting about for methods of rendering our ministry more effective in the winning of non-Catholics to the Church. The literature on the subject from the Catholic viewpoint has been exceedingly meagre. While non-Catholic authors, such as Ames, Pratt, Starbuck, and Stratton, have written copiously on conversion, it has generally been treated by them as an emotional experience incidental to adolescence, with the result that the treatment yielded few practical suggestions to the Catholic priest in his fishing for souls.

With the view of meeting this keenly felt need for data to render our ministry more effective in this regard, the writer with the assistance of Catholic editors throughout the country made a survey of the field to discover priests who in widely different types of environments were singularly successful in the winning of large numbers of converts. Not only in large cities but in comparatively small towns priests were discovered who were averaging over fifty converts year after year and whose total number of converts in some cases passed the thousand mark. What were the methods and means used by these zealous fishermen which enabled them to catch such copious drafts of souls? At the suggestion of the writer, nine of them kindly described the means they found helpful in reaching so many non-Catholics with the knowledge of the true faith. These descriptions, representing the most significant contribution yet made to the subject of Catholic convert making, have been published in a recent volume *The White Harvest*.[1] The

[1] *The White Harvest*, A Symposium on Methods of Convert Making. Edited by the Rev. John A. O'Brien, Ph.D. Preface by the Right Rev. Francis C. Kelley, D.D. Longmans, Green & Co. New York, 1927.

gradual adoption of this book as a text in the seminaries of the country will undoubtedly go a long way toward equipping the future priest with a genuine insight into the technique of convert making, and will cause this important phase of the ministry to be regarded as an integral part of the priest's daily routine, instead of an occasional and rare activity.

With a view of carrying the fruits of their rich experience to the widest possible audience of priests, the writer is privileged through the courtesy of the publishers to sketch a few of the high-lights of this significant coöperative investigation for the readers of the REVIEW. Before sketching the actual means used to reach converts, it will be profitable to note a few circumstances which give a peculiar urge to this phase of the sacred ministry at the present time.

The first is the fact that there are approximately 70,000,000 people or about 60 per cent of our population who are unaffiliated in an active manner with any church. Unlike the population of the Mohammedan world, where practically no Christian penetration occurs, unlike even many pagan tribes of Asia and Africa who cling with almost fanatical tenacity to their grotesque idols, the great majority of Americans, being unaffiliated, are open-minded and susceptible to the drawing power of religious truth when properly presented. More than half of all the people of America are starving for the bread of religious truth. Religious at heart, and in general sympathy with the strivings of religion, this vast multitude awaits but the enlistment of its interests and the captivating of its reason through the skilful presentation of Catholic truth, to start its forward march out of the wilderness into the Promised Land.

Moreover, on probably the majority of those who are professed members of a creed, denominational ties rest but lightly. Most of them profess to uphold the thesis that one Church is as good as another, and proclaim their willingness to follow the Truth to whatsoever shrine it might lead them.

It is to be remembered also that these people are bound to us by the strong bond of a common love for the fatherland. They speak a common tongue, and as our neighbors and our friends, they are woven intimately into the fabric of our common social life. While the souls of the Hottentots of darkest Africa and the Mongols of Asia are infinitely precious, and

are worthy of our most heroic missionary labors, nevertheless no one can deny that in the extension of the Kingdom of God our fellow countrymen have the first claim upon our devotion.

The second consideration is the fact that here in America we enjoy the fullest measure of religious freedom. Unhampered by the laws and friction coming down from the union of Church and State in feudal Europe, the Church in America is free from that governmental interference which vexes her in many of the countries of the Old World. She is privileged here to live her own spiritual life and to draw adherents from every department of American life. She is permitted to preach her Gospel in every nook and cranny of America. Her ministers enjoy as a rule a large measure of public esteem and confidence and are generally regarded as among the intellectual leaders of the community in which they live.

Why so Few Converts?

Yet in the face of all these favorable circumstances the number of converts according to the *Catholic Directory* for 1927 was only about 35,000. Out of a total population of approximately 110,000,000, this figure seems pitiably small. It represents, as Father E. C. Dowd has pointed out, an average of slightly less than two converts per priest in the course of an entire year. In view of the unparalleled richness of the field and the unlimited opportunities for its cultivation through the presentation of Catholic truth, we are forced to raise the question: Why are there so few converts in America? There are doubtless many factors that enter into the formulation of a complete answer, such as the absorption of men and money in the pressing task of building churches and schools for our Catholic population that has spread so rapidly in every part of the country. There has been an urgency to this work which admitted of no alternative. With the peak of that building program passed, however, for several years, with the overwhelming majority of our congregations provided with churches, the situation would seem to demand the presence of some additional factor to explain the appallingly low average of less than two converts per priest in a year.

Lack of Definite Plan.

Is it not due in a large measure to the lack of any carefully studied plan or of any systematic effort to win converts to the fold? And is not the lack of such a carefully worked out plan of attack traceable largely to the lack of information as to the methods which have proved effective in winning great numbers of converts? The fact that among others the contributors to the symposium, *The White Harvest,* have been able to win from 500 to 5000 converts, some of them averaging regularly over 50 converts per year over a period of 16 years, through the use of a systematically planned method of procedure, would seem to establish the validity of this viewpoint. In other words, there has been as yet no definite technique of convert making worked out.

The subject receives as a rule but scant mention in the seminary curriculum. It has not passed beyond the outward fringe into the focal point of the institution's consciousness. When it does it will receive the place in the curriculum which its importance deserves. Then, too, it must be acknowledged that up to the present there has been too great an insufficiency of data to enable the seminary to present such a course. Each priest, no matter how effective a method he would develop in his years of experience in seeking converts, generally kept the method to himself, instead of rendering it available for all, and having it filter through ultimately into the seminary curriculum.

Carefully trained in the performance of every liturgical rite, the young priest on leaving the seminary is compelled to work out his own pedagogical salvation in the matter of winning converts, in accordance with his own ingenuity in devising effective methods of arousing the dormant interest of non-Catholics in the study of religion, and of adapting its presentation in such a way as to allay their fears and misgivings and win the assent of minds that start the investigation handicapped oftentimes by prejudice and previous misconceptions. The result of the lack of such systematic training is the present pitiably low average of converts per priest in America.

Christ's Dominant Hunger.

Varied and numerous, indeed, are the duties that crowd in upon the pastor of souls in America. He is the builder of churches and schools, the teacher of his flock, the spiritual physician ministering to the sick, the dispenser of the mysteries of God, the administrator of the temporalities of the parish. Yet it is doubtful if there is any form of his ministry which articulates more accurately the dominant note of the priestly calling than the quest of sheep who have strayed outside the fold. When Jesus sounded His call to the first apostles who were laboring along the shore of the sea of Galilee, He said: "Come ye after me, and I will make you to be fishers of men." In that Divine invitation the Master placed His finger upon the salient feature of the priestly calling, the seeking of souls, the "fishing of men". His whole ministry was the manifestation of a quenchless thirst for souls, a ceaseless driving hunger for the sheep who had strayed away—a hunger that was rendered vocal in those pleading words to His apostles: "And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."[2] It was this same yearning which found its reverberation in the Master's prayer preceding His Passion, when He said: "I pray for them also who through their word shall believe in me: that they all may be one, as thou, Father, in me and I in thee."[3]

Methods of Reaching Prospective Converts.

Convert making presents a twofold problem, namely: 1. how to reach prospective converts to interest them in the investigation of the Catholic religion; 2. how to instruct and win them, after they come, to a sincere and unswerving acceptance of the Catholic faith. The two articles in this series will deal with the first problem, which undoubtedly is the more difficult. Later on the writer hopes to discuss the second problem in a subsequent series of two articles in the Review.

The methods of reaching prospective converts which will be presented in this article are the methods which have been tried and tested in the fire of practical experience and which have

[2] John 10: 16. [3] John 17: 20, 21.

yielded marked results. Indeed the success achieved by the nine priests engaged in the coöperative study of convert making already referred to, is traceable largely to their employment of these means of getting in touch with people who were willing to listen to a presentation of the claims of the Catholic Church.

1. ANNOUNCEMENT OF COURSE OF INSTRUCTION FROM PULPIT.

Before commencing a course of instruction for non-Catholics, it has been found helpful to make the announcement at all the Masses on the three Sundays preceding the first meeting. The announcement regularly made by a remarkably successful convert maker and generally typical of those of the other workers who were questioned, is to this effect: A class of instruction will be held for all who are interested in learning the real teachings of the Catholic faith. Not only non-Catholics, but Catholics who feel themselves rusty in the practical knowledge of their faith are invited to attend. If each of you will run over the list of your non-Catholic friends, you will be able to find at least one who has at some time expressed an interest in the Church, or who would easily be interested in it if he were properly approached.

The duty of spreading the Catholic faith rests not only on the clergy but on every layman and woman as well. Surely none of you would want to face Almighty God on judgment day and tell Him that in all your life you did not win one single soul for Him, who shed His blood for every human being. Remember the promise of St. James: "He who causeth a sinner to be converted from the error of his ways shall save his soul from death, and shall cover a multitude of sins." The greatest blessing you can confer upon any non-Catholic whom you love, is to guide him to a knowledge of the faith of Christ.

The Catholic faith is so frequently misrepresented by its enemies that it will be profitable for every fair-minded non-Catholic fellow citizen to learn the actual truth. Besides, it is a matter of great human interest and cultural value to know the religious belief of approximately three hundred million men and women who are members of every nation under the sun. They constitute the largest religious body in the world to-day. You are invited to bring your non-Catholic friend

simply to come and listen, without obligating himself to become a Catholic or to accept a single tenet of the faith. In fact, I shall never solicit any outsider who attends, to embrace the faith. I will leave that entirely to his own conscience, after learning the Catholic faith and its credentials. If he wishes to become a Catholic, I shall be only too happy to welcome him to the Church of Christ. But if, on the other hand, it should not prove acceptable to him, we shall be just as good friends as ever. In any event, the non-Catholic party must take the initiative. I want every one who comes to feel perfectly at ease and to realize that I have no other purpose than to present clearly and honestly the teachings of the Catholic faith, and the reasons on which they rest.

In almost every congregation there are many who need just such an announcement as the preceding to arouse their zeal and interest. Most of the laity seem, strangely enough, to be oblivious of any duty on their part of winning converts to the faith. The announcement reveals their obligation and at the same time offers them an easy and practical way of fulfilling it. The priest stands ready to do the actual instructing, if they will simply bring their non-Catholic friends to him.

It will be a source of surprise to the pastor of even an average-sized congregation in almost any town or city to discover the response to such an announcement. There are probably a number of young men and women in the parish who are keeping company with non-Catholics who will recognize the excellent opportunity which such a class would offer to their non-Catholic friends to acquire a correct insight into the Catholic faith under circumstances pleasant and free from the slightest embarrassment. Then, too, there will be parishioners who will recall friends and neighbors who attend no church whatsoever, and who begin to realize for the first time what an easy and pleasant task it would be to invite them to such a course of instruction in the fundamental realities of religion.

Parishioners are apt to recall business associates, or employees, whose lives could be immeasurably enriched by the quickening influence of Catholic truth, and her sacramental channels of divine grace. Many priests who have made such an announcement have testified that persons turned up on the opening night whom they never suspected of having any in-

terest in the Catholic religion, and many whom they had never even seen before. It is advisable to make the announcement on three Sundays to keep the matter before the congregation so that it will not easily escape their minds, and to allow them sufficient time to advise their non-Catholic friends and to follow up any likely clue.

That the majority of prospective converts who apply for instruction come as a result of lay effort is the experience of the Rev. Francis W. Walsh, of the Denver Cathedral, who has instructed several hundred converts. Outlining his experience on this point in a communication to the writer, he says: "In the five years that it has been my privilege to share in the instruction of converts in the Denver Cathedral parish, I have found that by far the greater number of prospective converts come to us through the efforts of lay Catholics. Frequently they are brought by their prospective husbands or wives. Rarely do we find that conversion comes after marriage. Occasionally men and women of middle life come to receive instructions, because their observations have convinced them of the truth of the Church. Very seldom indeed does one come looking for an argument.

"As regards our public instructions, lectures, and sermons, their chief value, I think, is the good they do to our Catholic people. Next in importance, to my mind, is their benefit to converts, particularly recent converts. Last of all is their power of attraction for those outside the Church. It cannot be said too often that the good example of Catholics is the greatest argument to those not of the fold; nor can it be too frequently urged upon Catholics that besides setting a good example they should take seriously their obligation to invite their non-Catholic friends to come to Church services and lectures. The number of non-Catholics who are waiting for an invitation to visit a Catholic Church would surprise a good many people."

Here as elsewhere it will be well for the pastor himself to set the example, by approaching several non-Catholic friends unaffiliated with any church, for the purpose of interesting them in such a class. No fair-minded person could take umbrage at such an invitation if tactfully and agreeably presented. Salesmen that we are of the eternal truth and of the pearl that

simply to come and listen, without obligating himself to become a Catholic or to accept a single tenet of the faith. In fact, I shall never solicit any outsider who attends, to embrace the faith. I will leave that entirely to his own conscience, after learning the Catholic faith and its credentials. If he wishes to become a Catholic, I shall be only too happy to welcome him to the Church of Christ. But if, on the other hand, it should not prove acceptable to him, we shall be just as good friends as ever. In any event, the non-Catholic party must take the initiative. I want every one who comes to feel perfectly at ease and to realize that I have no other purpose than to present clearly and honestly the teachings of the Catholic faith, and the reasons on which they rest.

In almost every congregation there are many who need just such an announcement as the preceding to arouse their zeal and interest. Most of the laity seem, strangely enough, to be oblivious of any duty on their part of winning converts to the faith. The announcement reveals their obligation and at the same time offers them an easy and practical way of fulfilling it. The priest stands ready to do the actual instructing, if they will simply bring their non-Catholic friends to him.

It will be a source of surprise to the pastor of even an average-sized congregation in almost any town or city to discover the response to such an announcement. There are probably a number of young men and women in the parish who are keeping company with non-Catholics who will recognize the excellent opportunity which such a class would offer to their non-Catholic friends to acquire a correct insight into the Catholic faith under circumstances pleasant and free from the slightest embarrassment. Then, too, there will be parishioners who will recall friends and neighbors who attend no church whatsoever, and who begin to realize for the first time what an easy and pleasant task it would be to invite them to such a course of instruction in the fundamental realities of religion.

Parishioners are apt to recall business associates, or employees, whose lives could be immeasurably enriched by the quickening influence of Catholic truth, and her sacramental channels of divine grace. Many priests who have made such an announcement have testified that persons turned up on the opening night whom they never suspected of having any in-

terest in the Catholic religion, and many whom they had never even seen before. It is advisable to make the announcement on three Sundays to keep the matter before the congregation so that it will not easily escape their minds, and to allow them sufficient time to advise their non-Catholic friends and to follow up any likely clue.

That the majority of prospective converts who apply for instruction come as a result of lay effort is the experience of the Rev. Francis W. Walsh, of the Denver Cathedral, who has instructed several hundred converts. Outlining his experience on this point in a communication to the writer, he says: "In the five years that it has been my privilege to share in the instruction of converts in the Denver Cathedral parish, I have found that by far the greater number of prospective converts come to us through the efforts of lay Catholics. Frequently they are brought by their prospective husbands or wives. Rarely do we find that conversion comes after marriage. Occasionally men and women of middle life come to receive instructions, because their observations have convinced them of the truth of the Church. Very seldom indeed does one come looking for an argument.

"As regards our public instructions, lectures, and sermons, their chief value, I think, is the good they do to our Catholic people. Next in importance, to my mind, is their benefit to converts, particularly recent converts. Last of all is their power of attraction for those outside the Church. It cannot be said too often that the good example of Catholics is the greatest argument to those not of the fold; nor can it be too frequently urged upon Catholics that besides setting a good example they should take seriously their obligation to invite their non-Catholic friends to come to Church services and lectures. The number of non-Catholics who are waiting for an invitation to visit a Catholic Church would surprise a good many people."

Here as elsewhere it will be well for the pastor himself to set the example, by approaching several non-Catholic friends unaffiliated with any church, for the purpose of interesting them in such a class. No fair-minded person could take umbrage at such an invitation if tactfully and agreeably presented. Salesmen that we are of the eternal truth and of the pearl that

passeth all price, most of us by our apathy and reticence in broaching to our non-Catholic friends our priceless and essential commodity that is given gratis, offer a sharp contrast to the secular salesman who displays alluringly his wares at every possible occasion and with little or no provocation.

The tremendous growth of organizations like Christian Science shows the effectiveness of putting forth their viewpoint before the general public in season and out of season. There is abundant evidence that we have not heeded fully the Divine injunction: "You are the light of the world. . . So let your light shine before men that they may see your good works, and glorify your Father who is in heaven."[4] Rather have we been inclined to hide our light under a bushel, and to wait for what seems a more favorable occasion to present the truth. Yet the whole ministry of the Apostles is vibrant with the echo of a ceaseless preaching of the word. St. Paul sounds the keynote of the method of winning converts to the infant Church when he instructed Timothy to "preach the word; be instant in season, and out of season".[5] The winning of souls in the twentieth century calls for the utilization of every occasion to present the truths of the Catholic faith to outsiders, the same as in the Apostolic age.

Indispensable for the launching of a nation-wide movement to win America for Christ is the abandonment of the present attitude of extreme reticence, and the assumption of a vigorous and tactfully aggressive exploitation of divine truth. If a handful of the followers of Mary Baker Eddy could in a few decades by ceaseless and aggressive presentation win vast thousands of apparently intelligent and educated men and women to an acceptance of the vague and misleading views of Christian Science, many of them in flat contradiction to the known facts of medical science and common sense, how many hundreds of thousands could not twenty million Catholics win to an acceptance not of vague contradictory tenets but of the truths of divine revelation, if they displayed but a small fraction of the zeal of their Christian Science friends? Foremost in effecting the transformation of the attitude of the millions of our laity will be the example set by the clergy. In fact, it is probably not incorrect to say that their present attitude of

[4] Matthew 5: 14-16. [5] Timothy 4: 2.

apathy and reticence may be said to reflect in no small degree the prevalent attitude of their spiritual leaders.

2. NEWSPAPER ANNOUNCEMENT OF COURSE IN INSTRUCTION.

Supplementing the announcement made from the pulpit, a number of priests have found it helpful to have the announcement published in the local newspaper either in the form of a news story or a paid advertisement. If it can be worked in as part of a news story—as it generally can be if handled properly—it is apt to appear as an item of general interest to the community as it really is, and less provocative of controversy than a bald advertisement. In either case, and especially in the latter, the point should be stressed that the presentation of the Catholic faith is expositional and non-controversial, in the interests of truth and harmony and fair play, and not to rouse dissension and discord among the citizens of the community.

It is generally conceded that we have turned over the public press very largely to the use of our non-Catholic friends in the voicing of their religious views and the chronicling of their church activities. Yet it can be utilized just as effectively to herald the news of Catholic activities and meetings, if we bestir ourselves to the additional effort. Except in the very large cities, editors are generally glad to publish church news if properly written. The experience of a number of convert makers has demonstrated that the newspaper announcement has interested many readers who could never have been reached otherwise. Their experience would seem to indicate that it is worth trying on a wider scale.

3. INVITATION BY LETTER.

Supplementing the announcement from the pulpit and in the press, some convert makers send a personal letter to each likely prospect inviting him to the class of instruction. The letter shows that the pastor takes a personal interest in the prospect, and will esteem it a pleasure to explain the teachings of the Catholic faith without imposing any obligation upon the prospective attendant. Recently that ingenious fisher of souls, the Rev. Edward J. Mannix, of Denver, hit upon the idea of establishing every Monday night "The Family Circle," to which he invited by personal letter every one of the non-

Catholic husbands and wives among the Catholic families of the parish. These are all likely prospects, and are worth being approached, either personally or through letter, inviting them to a class of systematic instruction. In general, the personal letter gives a directness to the invitation which is usually not conveyed either by the pulpit announcement or the newspaper notice. The experience of many successful convert makers indicates the abundant fruitfulness of getting a personal invitation to each likely prospect either by letter, or even preferably by personal visit.

4. MIXED MARRIAGES.

When a couple, one of whom is a non-Catholic, come to make arrangements for marriage, the priest has an excellent opportunity to interest the non-Catholic in the study of the Catholic religion. In order to sign the necessary promises, the non-Catholic should logically investigate the teachings of the faith in which he promises to rear his children. Here is a unique opportunity graciously to offer such instruction to the non-Catholic as would enable him intelligently to fulfil the obligations he assumes.

As a result of his experience in winning over a thousand converts, Father H. L. McMenamin of Denver records his conviction that this can be made one of the most fruitful sources of conversion. His experience shows that "devout Catholics can be made out of nine of every ten young women who wish to marry or have married Catholic young men. Similar results but in greatly reduced proportions can be obtained in those mixed marriages in which the non-Catholic party is the man."

The experiences of other successful convert makers questioned on this point corroborates the above, and brings out the additional point that the non-Catholic is apt to reflect very largely the attitude of the Catholic party in this regard. If the Catholic shows he is really anxious to have his friend investigate the teachings of the Church, she is almost invariably willing to do so. If the Catholic party displays indifference in the matter, the priest is then obliged to bear the whole burden of showing the wisdom of such investigation. The evidence is overwhelming also that the time to make such a

study is before rather than after marriage. After the wedding one's interest is apt to wane. Moreover, when made before the wedding, that which originally appeared as a prospective mixed marriage eventuates as a Catholic marriage with the added happiness of the convert receiving his first Holy Communion at the Nuptial Mass.

5. LAY ORGANIZATIONS.

The organization of laymen and women into societies for the special purpose of interesting non-Catholics in the investigation of the Catholic faith has also proved effective in a number of places. Thus at Sterling, Illinois, Father A. J. Burns has perfected a unique organization of all the converts in the community into the Benson Club. It has approximately 200 members. The specific purpose of this club is to have each convert interest one or more non-Catholic friends to attend the classes of instruction. Because of their numerous contacts and associations with non-Catholics and because they understand thoroughly their viewpoints and prejudices, converts are usually in a peculiarly happy position to lead others of their acquaintance into an investigation of the Catholic religion.

THE BENSON CLUB.

The writer has discussed the matter with some of the members of the club, who expressed their enthusiastic commendation of it. One of the members, who happened to be at the same time Grand Knight of the local K. of C. Council, mentioned also the needed function it fulfilled in enabling converts to meet persons who had gone through a religious experience similar to their own, thus strengthening and intensifying their faith by the reënforcing influence and example of individuals who had found the complete satisfaction of their hunger for religious truth and certainty in embracing the Catholic faith.

At a recent banquet of the Benson Club at which approximately two hundred members were present, with the late Bishop P. J. Muldoon as the guest of honor, plans were launched for the extension of the Club throughout the country. The success of the Club at Sterling, under the able direction of that

zealous and indefatigable convert maker, Father A. J. Burns, with his record of several hundred converts in a small community, demonstrates that the organization of the converts in every parish into a branch of the Benson Club or into a similar society would be helpful both in reënforcing the faith of the converts themselves and in winning many other additional sheep to the fold.

The Catholic Converts' League.

While somewhat similar to the Benson Club, the Catholic Converts' League of New York, in addition to converts, also admits into membership Catholics who were born and reared in the faith. The Rev. Henry E. O'Keeffe, C.S.P., the spiritual moderator of the League, testifies to its far-reaching influence in assisting financially many convert-making agencies and in bringing many hundreds to classes of instruction and ultimately into the true fold. Commenting recently on the distinctive type of service it renders, Cardinal Hayes said: "The Converts' League fills a distinct gap in the Catholic life of New York." There is abundant evidence to believe that the establishment of the League in every city in America would be instrumental in bridging the chasm that now yawns almost universally between Catholics and their separated friends.

The greatest obstacle to the winning of vast multitudes of converts is the chasm between the Church and those outside it. They hear only the caricatures and slanders from her enemies. They war not against any actual doctrine of the Church but against the false pictures of it placed in their minds. When they step inside the Church even only as visitors, they see no longer the blurred and distorted figures in the stained glass windows as they appeared on the outside, but now they see them sharply etched by the luminous rays of the noonday sun, clear, intelligible, and beautiful. Any agency therefore which helps to span that chasm by bringing outsiders into a closer contact with the Church renders a service peculiarly needed by the Church in America, and essential to the winning of the great masses of our churchless fellow-citizens into the fold of Christ.

Catholic Unity League.

A third type of organization, called the Catholic Unity League, was founded in July, 1917, by that peerless convert maker of America, the Rev. Bertrand L. Conway, C.S.P. It was brought into existence to provide books and pamphlets for prospective inquirers into the faith, and to finance lecture courses for non-Catholics. It has grown rapidly until now it numbers over 15,000 members, and has spread to 381 cities in the United States. It has rendered a great service with its circulating library of over 5,000 volumes, which have been sent gratis to meet the needs of inquiring non-Catholics in all parts of America and even in the Philippine Islands. In addition, the League has distributed gratis hundreds of thousands of pamphlets designed to meet the difficulties of inquirers outside the fold.

While the League has devoted most of its energy to placing helpful literature in the hands of non-Catholics, and to the fostering of lecture courses for their benefit, it has unquestionably been instrumental in bringing great numbers to instruction and ultimately into the Church. For, any organization that brings the problem of reaching outsiders with Catholic truth into the foreground of the consciousness of our laity and imbues them with the missionary spirit of extending the kingdom of Christ among the souls of men, will be an invaluable asset in recruiting members of a class of instruction whenever the pastor announces such. The Catholic Unity League, 615 W. 147th Street, New York City, will supply any information concerning its work and membership which readers may desire.

In this connexion it may not be amiss to mention that the Catholic Converts' League and the Catholic Unity League owe a large measure of their magnificent success to the zealous direction of the Paulist Fathers who have inspired both societies with their own quenchless thirst for souls. They have been the great pioneers in the field of systematic convert making in America. With the intrepidity characteristic of their great apostolic patron, they have blazed new trails and opened new paths for others to follow in this difficult field. They have been constantly in the vanguard in seeking to impress every possible agency, such as the radio, the press, the lecture platform, the question box, the non-Catholic mission,

into the apostolic task of winning the other sheep into the Master's fold. To their Christ-like zeal and dauntless courage, more than to any other single cause, is traceable the impetus that has been given to the convert movement in America to-day.

6. IMPROVISED GROUPS.

In contradistinction to the three distinctive types of formal organizations just outlined, namely, the Benson Club, the Catholic Converts' League, and the Catholic Unity League, a number of successful convert makers, after announcing the approaching establishment of a class of instruction, have the custom of calling in a picked group of about twenty men and improvizing a temporary organization to assist one another so that each member will be able to bring at least one prospective convert to the instruction course. When a small group of zealous laymen assemble for this purpose, they can pool their experiences and serve as a clearing-house for suggestions as to likely candidates for such an inquiry class, and as to the persons and methods most suitable to broach the subject to them. They study the crucial matter of the approach with the care and attention which experts bestow upon it in a financial campaign, because they realize that the response is likely to be determined in large measure by the tactful manner in which the subject is presented. On the following evening a similar group of carefully selected women is called together by the pastor and entrusted with a similar task.

It has been an interesting surprise for the priests who have adopted this practice to discover the large number of clues which are uncovered at such a meeting, clues which they themselves would never have stumbled upon. Out of the many contacts and associations of the laity come the suggestions about persons who have let drop some word of interest about the Church, even in the form of a misunderstanding of some of her teachings, or who are unaffiliated with any creed, or who because of their reasonable attitude would probably be willing to give a fair hearing to the claims of the Catholic faith. The members agree upon the most feasible approach to each prospect, and report at a following meeting on the results secured. Then, if necessary, new clues are opened up, and other prospects are reached. Two or three such meetings

are held, if necessary, until a good-sized class is recruited for the instruction course.

Where this device has been utilized it has proved effective in helping the pastor recruit a considerable number of inquirers for his class. It is simple, easy of execution, and effective. The size of the group called into service may be modified to suit the size of the community and the number of potential prospects. In larger parishes with several priests, a number of such classes could be conducted simultaneously. There is abundant evidence to believe that the method would prove effective in practically every city parish in America. If it yielded two or three such classes for every pastor in the course of a year the annual number of converts would quickly mount into the hundreds of thousands. If it were instrumental in bringing only five or six inquirers to each instruction class, it would be eminently worth while. It opens up a new vista of possible achievements for the Church in the convert field in America. The results obtainable from the adoption of this method in practically every parish in the country are incalculable. It means the mobilization of an army of zealous workers who by steady, persevering, ceaseless endeavor shall gather the white harvest of America's seventy million unaffiliated souls into the fold of the Good Shepherd.

JOHN A. O'BRIEN.

Champaign, Illinois.

CATHOLIC ACTIVITIES IN JAPAN AND REAWAKENING BUDDHISM.

ONE reads in almost all the papers and periodicals of Europe of the renewed Catholic activity, which like a fresh spring breeze blows over the dry leaves of the Old World. The Far East of Asia can in justice be called a new world standing at the parting of the ways. Its future still lies concealed in the lap of the gods. India, China, and Japan all have their Catholic activities stirred and invigorated by the same refreshing breezes that stir the dead leaves of a past culture. We are speaking of Japan only, the new Japan. Ever since her appearance on the world stage about sixty years ago, Japan has also had her Christian Catholic activities.

However, were we to judge the results by reading statistics, we might be inclined to ask, with the European observer, what have the many missionaries and preachers of the Faith accomplished there?

Not all of the results in Church and State can be measured by statistics. There are results so subtle as almost to escape our notice. We are surrounded by forces that escape detection, that can neither be named nor identified; and yet they are the powers that control the destiny of races.

More than 1700 years ago Tertullian called to the Romans: "We are of yesterday. We have filled all that is yours; we have left you only your temples." Did the Romans realize this fact at the time? Certainly not. To all appearances the old pagan religion ruled as strongly as ever, but the leaven of Christianity was silently permeating to its very foundations. All that was needed was the psychological moment for the overthrow of Paganism. Constantine would have been impossible without the far-reaching yeast of Christianity.

We also may call to the Japanese: "We are of yesterday and we have filled all that is yours with our spirit. Look at your schools, your social structure, your courts. All that we have left you is your temples."

To be honest, we must admit that not all this was accomplished by the one hundred and fifty missionaries only. Protestants did a goodly part of it, and the Japanese learned a great deal by observation of Western civilization. Had the Western people led a more exemplary Christian life much more might have been learned from them. Be that as it may, there is no denying the fact that in their sixty years of modern culture there has been created an atmosphere wherein Christian faith and morals may find an adequate soil in which to flourish.

First of all, the former hazy conception of God has been clarified. The word "Kami", God, meant almost anything possible or impossible. I am not speaking of the primitive history of Japan, in which its people had a rather definite idea of God. Their early God was called "Lord in the middle of Heaven" (*ame no mi naka nushi*). In time this God disappeared almost completely out of the consciousness of the people, and other gods, the souls of their ancestors, and the

spirits of nature took their places. At least the educated people of to-day see very clearly what we understand by God, Creator of the world, even though the so-called scientists are inclined to ape their European brothers by denying the existence of such a God. For this reason we have adopted the use of the Japanese word "Kamisama" (Lord God), instead of the more colloquial Chinese expression "Tenshu". Even now the illiterate connect many false ideas with the word "Kamisama".

With few exceptions the Japanese courts of law have been Christianized. In some ways they are even more merciful than the corresponding European courts. Here justice is frequently tempered with mercy until the latter wins against the former. Only those who remember feudal days can realize what progress has been made since the days when the peasant and laborer, in order to save their lives, had to prostrate themselves in the mud before the proud Samurai (warrior) as he passed by.

In a Christian sense of the word, the rights of parents over children have undergone a remarkable change, and their power has been curtailed. It is no longer possible for parents to sell a girl into a house of ill repute without the girl's written consent. There is a heavy fine for parents who desert their offspring. In case of their marriage the inclination of the young people is considered of more importance than the will of the parents, as it formerly was. All of the social life has been permeated with Christian fundamentals and customs. The terrible bedlam of New Year's Day celebrations is gradually making way for the feast of Christmas, which even in country towns is becoming more popular. One can buy trimmings for the Christmas tree almost anywhere. Who would have dreamed, ten years ago, of seeing such a cheerful symbol in a window or pagan home in the town of Akita?

The rule of having Sunday as a day of rest, which has been the custom in schools and public offices, is fast finding its way into the factories and shops. Following the trend of the times, some factories have the first and the third Sunday of the month set aside as a day of rest, an arrangement which is appreciated greatly by Christian workers. Even in the villages, due to the efforts of the various associations of farmers, Sunday has

been officially proclaimed a day of rest. There are still many, however, who pay no attention to this proclamation. Perhaps the time was not quite ripe for so drastic a measure. In bathing establishments men and women are now separated, and in municipal natatoriums suitable covering is required, a thing unheard of in former days.

In listening to a speech one is agreebly surprised to hear quotations from the Bible, and a musical evening is scarcely complete without the singing of an "Ave Maria". Even at official pagan ceremonies for the burial of the emperor one notices a change from the old-time superstitious exercises. More and more the old bigotry is dropped from the celebration of holidays. This is quite a relief to Catholics, as there usually arose much trouble out of such celebrations. One notices an outstanding difference between the funeral of Emperor Meiji in 1912 and that of Emperor Taisho in 1927. Whether the older Japanese will admit it or not, there are instances enough to show that the atmosphere in the Japanese Isles is fast becoming Christian. I say Christian, in order not to take away any of the well deserved credit due to Protestants.

Catholics, however, need not hide their light under a bushel. As in so many other lands, Catholics stand at the head of the list. With their eighty-thousand adherents they outnumber by more than one-half the largest Protestant denomination. The Orthodox Russians claim seventy thousand, but most of them still live in the pagan fashion. In reality they can hardly claim ten thousand actual followers.

As fas as the Government and the cultured classes are concerned, the Catholic Church stands higher in their esteem than does any other branch of religion. The advantage of the position of the Catholic Church rests chiefly on two things, neither of which is the fault of the missionaries, but each makes them very happy just the same. The first reason is the high moral standing of the Apostolic Chair, which is represented by the Apostolic Delegate, Mgr. Giardini. If the Buddhists had not voiced such a storm of protest, the Government would have encouraged diplomatic relations with the Vatican long ago. Even so, the Papal Delegate is received with all the honors that are accorded a foreign representative. There is no comparison here in that regard between any other religious society and ours.

The second reason for the elation of the missionary is the interest with which the scientific world followed the research into the history of the early Christians, undertaken about three-hundred years ago. In recent years, headed by the well-known Professor Anezaki (Tokyo), great enthusiasm has been shown in this sphere of learning in Japan. Professor Anezaki has interested many scholars all over the country and some of them have become his pupils. He is known and admired in Europe as well as in Japan.

Many volumes of books have appeared and scarcely a month passes without an article or two in the more prominent periodicals dealing with the times and lives of the martyrs. The viewpoint adopted toward these heroes of the faith has undergone a radical change. Where formerly they had been accused of being traitors to their country, stubborn and bigoted people, they now are being held up to the public as beings to marvel at because of their virtues and their love of their fellowman. At last their spirit of self-sacrifice is appreciated, that spirit which led the missionaries and Christians in times of persecution to mingle with the lepers in the mines, trying to save what could still be salvaged from the wreckage.

I had a visit recently from the principal of the higher seminary for girls in Moricka. He is also a student along these lines of research. He desired in all reverence once more to walk along the path on which P. Carvalho, S.J., had fled from his pursuers in 1624 when he was traced by his footprints in the snow, seized and martyred in Sendai. I wish to point out the fact that the searcher after truth who was so interested in the life of P. Carvalho, S.J., is still a pagan, but like so many of his confrères could be easily mistaken for a Christian, so well versed is he in Catholic doctrine. Catholicity has stimulated Japanese learning in a way that may well inflame the whole country with interest in the faith. May the time be ripe for this outcome.

Here I should like to lay stress on a point at issue which on the surface seemingly has little or nothing to do with Catholic activities in Japan, and yet is closely interwoven in its religious life. Unwittingly we have helped put Buddhism back on its feet. Many will read this statement with a feeling of doubt as to the fact and the way that it happened. Be that as it may, it did happen. Buddhism is no longer the crumbling

mummy it was before the Restoration. At that time the Government took hundreds of Buddhist temples and turned them over to the Shinto worshipers. Hundred of real works of art were destroyed without any serious opposition.

Five years ago, however, when the Government wanted a mutual exchange of official representatives at the Vatican in Rome, the Buddhists were the cause of its non-acceptance, and last year the new laws on religion also were defeated because of their power. For this we are exceedingly grateful. These two experiences of the Government speak volumes to those who understand the situation.

Not only in a negative, but also in a positive way, Buddhism has been gaining unexpected momentum. The Buddhists have formed young men's societies, women's and girl's clubs, modeled after the Christian pattern. In the Government high schools there are Buddhist student bodies and one can attend religio-scientific courses. In the temple kindergarten and Sunday-schools are held at which songs and prayers in modern language are taught and prizes given exactly as among Christians. In Kyoto the Hongani sect is at the head of a large hospital, and temples have dispensaries for the poor. All the more powerful sects have a fund for charity distribution. Public meetings at which films are shown are held to further their cause. Not without some reason do they point to the Christian and say that he disgraced himself during the late war. According to them it is time that the blessings of the Shakar religion, meaning Buddhism, should become better known both in Europe and America. Particularly are they interested in South America for which they entertain high hopes. So there is no use denying it, the Buddhists are coming to the foreground.

Their priests (Bonzes), who formerly sat contentedly on their cushions and only attended an occasional funeral, now go out among the people and preach. I asked a cultured gentleman of Japan why this activity among the "Bonzes"? He smiled and said, "They have learned that from the Christian".

The recent election for parliament on 20 February, 1928, showed an interesting attitude on the part of the Buddhists. This was the first time that election was open to the public. Some of the Buddhists set up candidates and one of their

number succeeded in winning a seat in parliament. The vast majority however voted energetically against any of their number entering politics, stating that while religion was here to raise the politician, it was not for religion to step down into politics. Almost as ideal a viewpoint as that voiced by Pope Leo.

Naturally this growth of Buddhism creates a competitive field for the Christians. Probably we of the North will not feel it so keenly because the roots of Buddhism have not gone so deeply into this territory. Contrary to this, Buddhism is a world power in metropolitan Central Japan. To mention just one incident. In November of 1927 the opening of a new temple took place in Kanazawa. The building cost three million yen, which is in our money about one and one-half million dollars. Seventy thousand people visited the temple on the first day, and the "Bonzes" collected sixty thousand yen from them: rather disheartening news for the poor missionaries. Some take it as a good sign that the Christian work has so stimulated their old opponent. I believe that it is a healthy sign because the thing that hung around our activities like a ball of lead was the terrible inertia of the people of Japan where religion was concerned.

The contempt in which educated people held the "Bonzes" was more or less reflected on our missionaries. Whoever had the word "religious" attached to his visiting card could hardly expect a respectful reception. By comparison the words "scientist" or "literati" had an entirely different effect, an open sesame, so to say.

In our struggle with Buddhism we are seriously handicapped in a material way, but we rely on the winning power of Truth and above all on the Almighty Power of Mercy. I firmly believe that it is no small stream of mercy which is pouring down from heaven at the present time. If, in spite of hardships and pecuniary difficulties, one sees the Church constantly growing in Japan, one can but say out of a thankful spirit "Here is the Finger of God."

Naturally there is still much work to be done and all our resources must be called into action. Christians must lend an energetic hand and give spiritual as well as material assistance from all over the world.

P. THEOD. GABRIEL, S.V.D.

Akita, North Japan.

OUR ANSWER TO THE ORIENT.

WHENEVER we speak of an answer, we naturally imply that somebody has asked us a question or leveled a challenge at us. Question and answer are correlatives; and yet many a question rides on the wings of time to an untimely grave, without receiving an adequate answer. We priests are often called upon to answer questions which affect the interests of our Master. As leaders of mankind, with its multiplex earthly aspirations and its proverbial neglect of life's highest visions, we are to serve our fellowmen as guides along the highways of life and ever shape and reshape answers to questions both human and divine.

Not only the individual soul, but nations as well, deserve an answer from us at times. Indeed, it is when entire nations and races have flung down the gauntlet and look questioningly at the rest of the world, that there can be no room for silence on our part. Holding the key of knowledge, and being "the salt of the earth" and "the light of the world," we can hardly keep aloof at a time when the greater part of the earth is auctioned off to the highest religious bidder. The Orient is aflame with revolutionary movements at present. Within the last twenty-five years its three leading nations, Japan, India, and China, have made nervous efforts to remould their time-worn national institutions along Western lines. Seeing our material prosperity, they gladly came to go to school with us; and they began to adopt our standards of education and civilization in so far as they thought it worth while. And with this "Westernization" came our social and political evils; but the redeeming and sustaining power of Christianity remained an unknown quantity to them.

It is safe to say that most of that which the East has so far learned from the West has turned out to be more of a curse than a blessing to the East. Our exaggerated nationalism and our materialistic philosophy, together with the insidious poison of Marxian Socialism and Russian Communism, have set the Eastern blood boiling, until intense hatred took hold of the Eastern mind. We taught them the democratic principle, that all individuals and nations are created equal; but we did not live up to our own preaching when they tried to meet us on an equal footing.

What escape can there be from these racial misunderstandings? Where is that mysterious power which can bring peace to the prejudiced Eastern mind, solve its difficulties, and satisfy its longing? The answer is plain. No power, except the Catholic missionary, can set the East right again. The Catholic missionary alone can undo the curse and atone for the mistakes of Western commercialism in the East. Let me quote the *Commonweal* (1 February, 1928), which in defining the "Vocation of the West" says: "In a century in which rivalries of races and cultures run riot, the Catholic Church is the only institution which embodies a spiritual internationalism, established in the love of the living God, a universal kinship, and possesses an ecumenical jurisprudence founded on law and Revelation. If we insist on its historical rôle as the organizer of the West, it is because our civilization has need of it in order to rediscover, with the integrity of its being, the secret of apostolic force. But we do not restrict its message, which is addressed to the whole human race. Therefore Catholicism, as Gonzague de Reynold, in *Civilisation et Catholicisme,* has well put it, is the only possible assimilator of the Asiatic genius, and for the Asiatic genius the sole valid interpreter of Western thought." In other words, it is Christ's missionary alone, who can reconcile the East and the West.

America can not remain deaf to the crying religious needs in the Orient, and her answer must be formulated in terms of American missionaries. The Orient requires an answer from us to-day. Away, therefore, with day-dreaming and pious platitudes, illiberal sympathies, and a narrow horizon! As priests of the New Law, as followers and disciples of Christ, so universal in His conceptions and aspirations, we cannot afford to ignore the missionary issue and close our window upon the pagan world at large. We are the followers of the Apostles, and their apostolic zeal should ever burn within our breasts. St. Paul was not parochial in his activities; nor were his interests confined to one single part of the globe. Does he not exclaim: "To the Greeks and to the barbarians, to the wise and to the unwise, I am a debtor; so as much as is in me I am ready to preach the gospel to you also that are at Rome" (Rom. 1:14-15)? True it is, we are and remain children of our age—an age disfigured by an unseemly proportion of

selfishness and heretical nationalism; still we must not forget that by grace and calling we are the ministers of the world's Missionary. His interests are ours; and so are His needs. If He needs American missionaries to help convert the Orient, it is evidently our duty to foster missionary vocations at home.

I venture to say that annually a thousand missionary vocations are lost in our United States due to the ignorance and indifference of our people with regard to the missions. The comparatively small number of missionary candidates available is a sign that we have wofully neglected to cultivate this most important part of home-mission work. How few of us have so far done anything in our sermons, exhortations, and instructions at school in order to provide a boy or a girl of our parish for the foreign missions! Most of us have contented ourselves with passing the collection-box around for the propagation of our Faith. And did we ever stop to realize that this is the very least we can do for the missions? Why should money come first? Can we buy souls with money? If so, why did the many millions which Protestants have sunk into foreign mission work result in a colossal failure?

It is a kind of missionary "heresy" to think that our American dollar alone will bring the Orient to the feet of Christ. In the conversion of souls the grace of God comes first, the missionary priest second, and money is at best a late third. When Christ gave the great missionary command embracing all nations, He did not attach a clause containing a financial provision. Nay, He insisted on apostolic poverty as a necessary condition for apostolic success. The great apostles of all times were lovers of poverty. Undue emphasis of financial support over the apostolic spirit, such as prayer and sacrifice, has seldom served the glory of God considerably in any cause. God is not in need of our money. He can convert the Orient without our American dollar; yet, taking the established order into consideration, He somehow needs missionaries from our continent.

The fostering of missionary vocations is the best answer which the American priest can give to the Orient. And what can he do to increase the number of foreign missionaries? The question is not so simple as it appears to be at first sight. We must remember that our country but recently ceased to be a

missionary country herself. Consequently, the need of priestly vocations for the diocese is extremely great. And how can we let our boys go to foreign mission institutions when we need them so urgently at home? Does not the increase of vocations to the foreign missions entail a proportionate decrease of vocations for the diocese? Experience seems to point to the contrary. It is a fact which recently found wide recognition, that every vocation supplied by a diocese to the foreign missions did, somehow or other, awaken a new vocation for our needs at home. And rightly so: God will not be outdone in generosity.

Father Fischer, S.V.D., treating this particular question in the *Christian Family* (May, 1927), adduces the following examples in order to prove his point. He says: "When Demange, later Vicar Apostolic of Taico in Korea, was a young priest, he approached the archbishop of Paris, Monsignor Richard, about getting permission to leave his diocese, because he wished to devote himself to the missions, the latter said: 'Go, my son. We, of course, are in great need of priests here in Paris. But it is precisely this need that urges me to say that you may leave us. For I have often observed that the good God above sends me two worthy priests for every one I give to Him.'"

A proposition made at the General Convention of German Catholics held in 1869 at Duesseldorf, to found an institute in which priests might be prepared for the North American missions, was voted down on the ground that Germany still needed more priests. The celebrated dogmatic theologian, Dr. Heinrich, of Mainz, did not deny this, but observed: "I am of opinion that our need will become even greater if we stop sending out missionaries. The more missionaries we give, the more priests God will provide for our own country." This argument was supported at greater length by Professor Count von Galen, later suffragan-bishop of Muenster. "We must," he said, "always remember that a vocation is in every respect a grace dispensed by the Holy Ghost. One missionary that goes out to America may perhaps awaken in twenty or thirty young souls a vocation for the priesthood."

This last example is especially to the point in our case. When the Catholic Church in the United States was still in her in-

fancy, Europe did liberally provide us with missionaries. Where would the Church in our country be to-day had it not been for European generosity and mission zeal? And if to-day the Orient makes a similar demand upon us, we can hardly lose by yielding to its request. Until now the participation of America in the religious regeneration of the Orient consisted more of dollars and cents than of personal service. Do we really believe that sending out missionaries will cause a dearth of priests at home? This can hardly be the case. Experience shows that those Catholic countries which are most unselfish in fostering foreign mission vocations have their home needs best taken care of. Let us take Holland for example. Statistics tell us that for every 630 Catholics in the country there is one actually engaged as a missionary in foreign countries. Holland has 1,650 priests, 830 Brothers, and 1,800 Sisters in the missions; and yet it has plenty of priests at home. Taking our Catholic population to be about eight times as large as that of Holland, we should have more than 13,000 missionary priests abroad and another 13,000 students at home preparing themselves for foreign mission service. But, strange to say, America has not more than 300 priests abroad and hardly 500 students in its mission seminaries at home. The Society of the Divine Word (Techny) has about 270 in the major and preparatory seminaries; the American Foreign Missionary Society (Maryknoll) 160, while St. Columban's Mission College (Omaha) can hardly account for the remaining 70 of the total of 500. Even if we allow another 500 students who now study in the various religious orders that send priests to the foreign missions, we can boast at most of one thousand missionary candidates. Is this the final answer we are going to give to the teeming millions of the Orient? Or is there, perhaps, a better and more complete answer possible?

In 1926 there were 15,836 seminarians preparing for the secular priesthood in our country. Now I cannot understand why we should not have at least 8,000 preparing for the foreign missions. Would it be expecting too much of us to educate one missionary candidate to every two seminarians who study for the diocese? We need not fear that such generosity would thin the ranks of our secular clergy; for, as Pope Benedict XV, of blessed memory, says in his magnificent Encyclical on the

Missions, dated 30 November, 1919: "Neither the appearance of good nor earthly considerations should delude you into thinking that what you yield up to the foreign missions, you subtract from the well-being of your own diocese. For every one you allow to depart afar, God will raise up for you several useful priests for your home work."

Let us go straight to the point. If America is to play a decisive part in the conversion of the Orient, and above all, in keeping the Catholic Faith in the Philippines, then we priests must be zealous in fostering missionary vocations. Priests especially are needed in the Orient. Priests alone can be sent to preach the Word of God, to baptize, to absolve, and to offer up the Holy Sacrifice in all parts of the pagan world. For the missionary Brother an able and less expensive substitute may in some instances be discovered in an intelligent native. Native Sisters are likewise more easily available than native and foreign priests, whose course of studies requires long years of training. Priests are the need of the hour, and hence the fostering of missionary vocations has become imperative.

Up to the present this part of a pastor's work has been sadly neglected. It is true, we deserve the highest praise as far as financial support of foreign missions is concerned. But, as I have pointed out before, this is of secondary importance. No parish can do more toward the spread of our Faith than by offering one or more of its sons to the missions. The present shortage of missionary candidates is, perhaps, due to mere over-sight, and a deeper understanding of this vital mission problem will, no doubt, manifest itself by an increase of missionary vocations. Of course, so much depends on the local pastor. If he is imbued with true mission zeal, it will be easy for him to detect the three requisites—health, sufficient talents, and moral integrity—in one or the other boy about to be graduated from the eighth grade. If Don Bosco's statement is true, that the third part of mankind is called to the sacerdotal or religious state, there should be no difficulty in filling America's quota for the field afar.

Of course, a vocation to the priesthood, and *a fortiori* a call to the missionary priesthood, does not come ready made to a young man. On the contrary, much care and tact is required on the part of the pastor or curate before the tiny seedling of a

vocation begins to thrive. Here lies the precise field for cultivation, encouragement, and enlightenment. The sympathetic priest, the pastor or curate with a wide horizon and a deep solicitude for the needs of Christ's vineyard abroad, will easily find time to instruct, encourage, and guide a prospective candidate for the foreign missions. Far from discouraging any boy or young man to follow this call, he wisely considers it his duty to direct him to a foreign mission institute. In so far as the needs of his own diocese allow, he will be zealous in fostering vocations for the field afar.

We have seen that missionary vocations are the best answer we American priests can give to the Orient. Hence the duty of arousing priestly vocations for the foreign missions becomes part of our daily ministry. The means we should employ to gain our end are chiefly three: instruction, prayer, and personal contact.

First of all, *a better understanding of the mission needs of our present day* must be offered to the boys in the parochial school. This can be brought about by adding a short catechism on the missions to our catechetical curriculum. A catechism of this kind is that written by the Rev. Joseph F. McGlinchey, D.D.; it can be secured, for five cents, from the Mission Press, S.V.D., Techny, Illinois. Another fine book from which occasionally a chapter may be taken to acquaint our boys and girls with the crying need for more missionaries is the recent "Catholic Missions in Figures and Symbols," published by the Society for Propagation of the Faith. Again, a sermon on missionary vocations will admirably serve to interest the young minds in the missions.

The second means to foster missionary vocations is *prayer*. Our Lord's words to His apostles are very much to the point in this regard: "The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest" (Matthew 9:37-38). Prayer is the key to God's fathomless treasury; and how could He refuse such a prayer, whose sole object it is to promote His glory among the teeming millions of the Orient? In this regard the coöperation of the Sisters in the schoolroom will prove invaluable. An Our Father recited daily by all grade pupils for an increase of missionary vocations will hardly re-

main without its psychological, pedagogical, and supernatural effect upon their plastic minds. Besides, an occasional Novena in preparation for high feasts, or that of the mission patrons, St. Francis Xavier and the Little Flower, will prove to be a great help in arousing interest among the pupils and in obtaining more missionary vocations.

Finally, our *personal contact* with our prospective graduates may reveal the germ of a vocation of this kind where we would least expect it. It should not be so hard to find the three requisites of health, talents, and good morals combined in one or the other boy of our parish. Of course, I need not say more about this point, since it may easily be left to the good judgment and discretion of every pastor or curate. I am sure that, with a better understanding of the needs of the hour and a little goodwill in this matter of fostering missionary vocations, the answer which the Orient looks for, and deserves from us, will be shaped and flung across the Pacific, where it will build up the Kingdom of Christ.

JOHN THILGES, S.V.D.

Techny, Illinois.

PULPIT AND PEW.

THAT those who preach would be interested in young men's reactions to sermons is but natural; and that youths can be stimulated to greater interest in the work of learning to live their religion one is glad to believe. To make specific the procedure in one attempt to attract college men to things of the spirit, in this article I offer voluntary papers of freshmen engineers, who wrote them in connexion with an introductory course in English. Such illustrative material will, I believe, suggest the seriousness with which certain students attended the Mission, held at the opening of the school year. And that result ought to be of value to all who preach the Gospel. This study is made in the hope that insight may be gained into the effect of preaching to the young.

Any prefect of religion will advise that we make a definite effort to interest the freshmen because, since education is fundamentally moral and the Church has the most important training to offer in that field, those students who get the proper

orientation have the better chance of taking care of themselves. Further, in our case twice as many students come from public as from Catholic high schools and many come hardened in heart or at least prejudiced against specialization in things of the spirit. To get them out of their rut requires purposeful and unremitting direction. The priests have the consolation of knowing hundreds of young men who do not commit a mortal sin from the opening to the close of the year. A layman must actually have tangible evidence that the lives of the students have been affected positively or he might not see the purpose in continuing his effort.

In addition to church services, a religious bulletin, and other spiritual stimuli, we interest new students and inspirit the old ones on the campus,[1] examining the vestments and other beauties of the Sacristy, and visiting the Art Galleries, which contain one of the finest collections of ecclesiastic art in America. We encourage also the praying of the Mass with the missal, for a good manual of this kind surely rouses interest in the liturgy and enlightens its users with a knowledge Catholics should have. All these efforts rouse the attention of students with whom religion has tended to become routine; but as evidence of that fact it is best to let students speak for themselves.

When I think of the students at Chapel Hill, North Carolina, being twelve miles from the Blessed Sacrament, I realize what a consolation it is to have on our campus so imposing an edifice as the Church of the Sacred Heart. In this beautiful House of God troubled hearts bring their problems to the hidden Lord to give them an airing and glad hearts come also—offering to God thanksgiving for favors asked, prayed for, and received. We form resolutions and buttress them with promises. The Church is the hub on which the wheel of the university revolves, for each phase of university life hinges on the silent power of prayer, which this edifice stimulates.

Every student, no matter how brilliant, needs a background with which he may bolster up lagging devotion and out of which may grow the exemplary life of an intelligent Christian layman. The College chapel represents the training essential to such an education.

[1] Its glories have been recorded in *The Little Flower Circle,* October and December, 1928.

Among twenty-five hundred Catholic students, particularly since, as I have said, more than fifty per cent of them come from public high schools, there will be many who do not understand their religion as they should. Others may not have received the Sacraments regularly. And some are priest-shy. Many of these need but realize how badly off they are in order to be eager to take hold; others, because of unpleasant association or experience, must be won to a new attitude. Visiting the sacristy, seeing the beauties of the college chapel, realizing that the Church is the mother of the arts, lead them to be desirous of making a new start; consequently they welcome a Mission.

The ringing of the seven-ton bell announces the opening of the service of the Mission for Freshmen, for which we have been preparing. A Lithuanian to whom missions were a new experience sought a background in the *Catholic Encyclopedia* and submitted an outline of the information on parish missions. The bearer of an Irish name told why he welcomed the Mission:

To me a mission is an extraordinary effort on the part of the Catholic clergy to bring the people closer to God. To do this it is necessary to show them their wrongdoing, how they offend God and endanger their personal salvation. When the Mission for Freshman was announced I realized that this was the method of starting the school year right by offering to each man every chance to put himself straight in the sight of his Creator.

I knew also that here was the opportunity to gain the necessary grace and strength to succeed in my class work as well as to secure that happiness and contentment that come only with a clean heart.

During the summer months my work kept me away from church and all that goes with it except for about an hour on Sunday. This increased my laxity and I really welcomed the advent of the Mission because I realized that everything depended upon my getting started right. And what better way of doing this than with God first and foremost in mind and heart?

An entirely different type of mind presents this next consideration, "Why Have Confidence in God?" a meditation resulting from an experience growing out of the Mission.

If I should ask you why you eat food or why you sleep, no doubt you would say I asked a foolish question; so it is with this question

of confidence, which should be such a natural part of our daily life that everyone would recognize its need and value.

Did you ever have a friend who broke this sacred bond of trust? I am sure if you have experienced it, your heart was greatly troubled and disturbed. Perhaps you were even tempted never to trust anyone again. Human nature is weak and flees when the hour of battle demands its service.

It is at just such a time that confidence in God is most necessary. No matter what our human friends may do, God always remains true; and if we but trust Him, He will never refuse to help us.

There was a time in my life when something very dear to my heart was about to be taken from me. I begged and pleaded the Powers of Earth to intercede for me; but I got no help. Everyone and everything seemed against me. I realized then how Jesus must have felt, during those hours of agony upon the Cross, when He said: "My God, My God, why has Thou forsaken me." What did I do? I flew to the arms of Mary, my dearest Mother, and begged her to take me to Jesus. Hand in hand, we three went to the throne of God and waited for His answer. Four times the Powers of Earth said, "It cannot be;" and each time I went back to God, implored His mercy, and told Him He must prevent it. The fifth time, contrary to reason and all earthy understanding, the answer came that I would be spared; and the treasure of my heart was left with me. Would you say now that confidence in God was useless?

I think it is because of lack of trust in God that so many people in this world are unhappy. Not having any confidence in God, they cannot have any love for Him. I think they could learn to trust Him if they would say: "Jesus, Strong Friend, when shall I learn to put my whole trust in You and come to You with all the joys and all the sorrows of this vale of tears? I know You are my friend, the very best my heart has ever known; and yet, strange child of moods and whims, I fail to come to You—to my own sad loss. Please never let this be again. By Your good grace teach me in smiles or in tears to confide in You and send me earthly friends who will lead me ever to You. Teach me, dear Jesus, how to learn to

"Trust Thee when dark doubts assail me,
Trust Thee when my trust is small;
Trust Thee when simply to trust Thee
Is the hardest thing of all."

That a sermon's appeal is varied no one will deny, and because of this variety in human tastes a statement of how the sermons of the Mission as a whole impress a serious student takes on greater meaning.

Everyone in this world has his faults. Some are aware of them; and yet, some go on through life, doing the same thing time after time, ignorant of the fact, or perhaps I should say, disregarding the fact that they are doing wrong. Something is needed to rouse them, to remind them that they are doing what God forbids and to place before them the punishment due. The sermons of a Mission are just for this purpose. Each one is based on a Commandment of God, and some sin; and each one tends to help hundreds to mend their ways. Perhaps, one man commits sins of impurity; perhaps, another mistreats his parents and forgets the trust they placed in him; in each case the sinner is sure to be aroused by the sermons.

One of the most effective sermons, I think, is that one given practically in every mission based on the hereafter, on the glory of heaven and the punishment of hell. Everyone has a fear of death, and a sermon such as this makes him turn to the point of resolutions. He sees his faults; he sees their punishment and resolves to root them from his life forever.

It is surely wonderful that as freshmen we are given the opportunity of hearing these sermons, for they are delivered with the idea of lessening the number of sins. We must also stop to think of the priest or missionary giving the sermons and the pleasure with which God looks upon him and his work. It is our duty to remember him in our prayers.

Those who examined the Report of the Ninth Annual Meeting of the Franciscan Educational Conference (1927) recall, no doubt, what Fr. Victor Mills had to say about sermons. Many students express the same idea — that the effective preacher seems to live the Gospel himslf, that his own inner life, his charity, compel him to share with others the love and joy that a knowledge of God has brought him. As one student expressed it: "Any priest that actually seems to practise what he preaches leaves a lasting impression on me."

The sermon on personal purity brought this reaction:

Before I came here my spiritual life had ceased to exist in the eyes of God. Despite the fact that I had been raised a real Catholic and had been taught in the best of Catholic schools, my soul had become blackened by the basest of sin. The Specter of Sin had stalked my soul and conquered it. I had given up hope of ever squaring my soul before God.

Then I came to this Campus. A Mission for Freshmen was about to begin, and I decided I would attend it just for the "looks" of

things. The Mission had not been going on two days when I began to feel uneasy. The sermons began to cause me to stir uneasily in my pew and to hang my head. All the fellows around me were going to Confession. My long inert conscience began to stir and seemed always to say, "Now's your chance! Square yourself before it is too late."

By the third day of the Mission I had made up my mind to confess and start anew. Going into the confessional was the hardest thing that I ever did. But Oh! how happy I was when I came out free from the awful feeling of sin. Once more I could feel like a real man and look my fellows straight in the eye. But greater than that came the feeling that once again I could face God with a clear conscience.

Numerous, varied reactions to the Mission might be recorded here, but we shall present two that are more or less typical. The second is the work of a student who attended a university high school, who sensed what he had missed in training of the spirit, but who revealed nothing of it until after the Christmas holidays. A week away from the campus among former associates made him realize how he had changed.

I started this Mission as I had started several others—for the simple reason that I had been asked to do so by my mother or told to do so by my superiors. I really don't know why, after attending two of the evening services and one Mass, I began to take such an active part in this particular Mission.

Perhaps it was the splendid interest shown by so many of the students in attending the services and receiving Communion every morning. Then again it might have been the sermons I heard the first two nights. In either case through my own free will I received Communion every morning after the second evening service. I sincerely hope to receive Holy Communion frequently during my stay here, and to continue this practice in after life.

I never thought much of missions; in fact they never impressed me much. But this one is different. It has made me think, think of my past life and the mistakes I have made—and it makes me feel ashamed. I feel as though I want to begin anew and be a better and more serious person.

I enjoy going morning and evening to the short services and listening to Father's well planned and wholesome talks, which hit the nail on the head every time.

It has been these instructions and the sight of so many fellows going to Communion that impressed me and made me resolve to do better in the future.

Because of other things we wish to include, we may well conclude treatment of the Mission with a student's reaction to the closing ceremonies.

All week we have been having good sermons—clear, devout and unaffected. Last week, on the first Friday in October, I saw 2000 young men receive Holy Communion. I had never seen anything equal to that.

This morning, however, we renewed our baptismal vows; and I found tears of happiness filling my eyes. Over six hundred of us received Holy Communion—but I am becoming accustomed to seeing such devotion, to seeing such numbers receiving the Sacraments. The priest began distributing the Host as soon as Mass started and continued throughout the entire celebration (except during the Elevation).

After Mass the volume of voices that promised to renounce Satan and all his pomps and to unite themselves to Christ was affecting. The consecration to Mary Immaculate moved me particularly.

Where on earth could I find anything like my experience this past week? At what university will you find several hundred freshmen giving themselves entirely to the Blessed Virgin, consecrating their eyes, their ears, their hearts, their whole beings without reserve?

I realize that it is good to be here.

We have had sufficient evidence of the type of sermon offered men on college level and their reactions to the Mission. As I have said, the variety in taste is so remarkable that seldom does one hear perfect accord in the judgment of any preaching; nor would one expect many students to be affected by the sermons of the scholastic year as was the author of the paper that follows.

On the campus we hear many sermons on various subjects and by many priests; but few of them, if any, seem to come home to me, bringing with them the effects calculated by the speaker. Practically without exception they have failed in their appeal to me, and I have from them very little spiritual or intellectual benefit. This is a lamentable fact and indicates a loose connexion somewhere. It means that something has been all wrong with the sermon, the speakers, or with me.

What is it? On my part, am I attentive and receptive? Do I honestly try to follow the thought? Yes, I listen carefully and submissively. On the other hand, is the sermon well conceived and delivered? Has it in itself an appeal, an interest? It is hard for me to answer these questions because I cannot speak for the students as a whole. What I say reflects only my own reactions and those of the few I know. It is not my part to criticize destructively the work of men who have spent many years in achieving their present ability.

The average sermon usually resolves itself into an exhortation to abstain from evil of one sort or another. As such, it reaches the ears of two classes of fellows: those addicted to the evils in question, and those who are free from them. Observation has shown me that the guilty are little moved by the preacher's words, and the innocent are only bored. The former fail to heed; so they are unreceptive. The others feel that it is not meant for them; so they too have an incorrect attitude. In the best moments, the words may ring in the listener's ear for a little space of time, but they soon fade even from the memory.

Some criticize the speakers for such things as monotony, repetition, and indistinctness. Others object also to circumlocution, great delicacy, or apparent fear of speaking in plain terms. They suggest straightforwardness and a few facts, the same as they hear in the classroom; but the fact that sermons are given in the church prohibits certain freedom. These ideas, however, remain uppermost in one's mind all during the talk, distracting him, inducing various uncomplimentary thoughts, and practically destroying the good effects of the sermon.

If this is the common attitude, it is very sad. Something ought to be done. I am not criticizing present conditions—merely hinting at them; so I do not suggest a remedy. We always refer to the conduct of those in authority in this manner—"Well, they've been running the works for years. They ought to know." They ought, indeed. That is one reason why I am furnishing these ideas. My responsibility ceases here.

In concluding this article we should glance at a consideration of whether the interest in religion revealed by these freshman lasts. Granted that parish priests, employers, and executives of alumni associations can best give evidence, we can, by letting former students know we are interested in their welfare, strengthen wavering devotion. A graduate of the Class of 1924, who had known a period of uncertainty as an undergraduate, answered our unasked question with:

Don't let these temporary silences of mine bother you; just remember that I am as you knew me at school and that I am not entirely forgetful.

Another statement from the same letter suggests our need of retreats for laymen, a lay apostolate, conferences, and so forth; for what is more worthy of young men's contemplation than the Faith?

Wondering is, in fact, what I do mostly. Life has, in so far as I can recall, never seemed so perplexing as it has been since I left school. I never seem to be able to get a realization of where I am, where I am going, or how well I'm traveling the way.

The concluding paper speaks for itself.

Now that my school days have passed I find myself working in an iron and steel foundry, with use for descriptive geometry and a few other things learned in the classroom. But mathematics is not what I want to talk about. I want to ask you please to impress on the freshmen the opportunity they have in getting to know and serve God at school.

While on the campus I was a daily communicant. After four years of such a life I find myself in a community where young people are not particularly interested in their relation to God, and my employment is a nightmare. Possibilities of accidental death are numerous. Our superintendent, who trusts no one lost one limb in the plant some years ago. Chains break, tons of steel fall, men are crushed almost daily. Insurance men give us talks on the prevention of accidents, but there is no feeling here that you are your brother's keeper. The spirit of the place is safety for yourself first. When I hear a chain click, I run.

Under such conditions you might think men would be awed by the thought of death. At first I thought that these men were not normal, but I am sorry to acknowledge that they are the average. Cursing, blasphemy, filth—you can't imagine anything like it. And they are all alike. For instance, I picked out the son of the organist at the church as material that might be improved. At least his father is a Catholic. I appealed to his respect for his mother. He has no sense of honor.

He has just been jailed for manslaughter. He was driving a car; two of the occupants were killed and two badly injured when it was wrecked. At the inquest they all swore that none of the party had been drinking. The jury disagreed. Later one of the men who

was badly injured sued the driver of the car for damages because it was his reckless driving that led to the serious injury. Perjury, mayhem, and murder mean nothing to these people.

As I said, tell the freshmen they have an unusual opportunity on the campus. Encourage them to make the most of it.

I began this discussion of the relation of students to sermons by showing how they are attracted to hear them. I close by showing that after they have been attracted and instructed and inspired, they still need more sermons that win them to a continued consideration of God's mysterious ways, that inspirit them to live as sons of God and as their brother's keepers. That the parish priest has an opportunity as great as those whose congregations are on university level we cannot doubt after seeing the possibilities in such a simple explanation as that on a heroic act of charity in the ECCLESIASTICAL REVIEW for December, 1927.

BURTON CONFREY.

Notre Dame University.

Analecta

SACRA CONGREGATIO CONSISTORIALIS.

DUBIUM

CIRCA MODUM SE GERENDI ORDINARIORUM ERGA CLERICOS QUOAD SOCIETATES QUAE "ROTARY CLUBS" INSCRIBUNTUR.

Ab hac Sacra Congregatione Consistoriali non pauci sacrorum Antistites, pro sua pastoralis officii religione, exquisierunt: *An Ordinarii permittere possint clericis ut nomen dent Societatibus, hodiernis temporibus constitutis, quibus titulus "Rotary Clubs", vel ut earumdem coetibus saltem intersint.*

Sacra autem haec Congregatio Consistorialis, re mature perpensa, respondendum censuit: *Non expedire.*

Datum Romae, ex aedibus Sacrae Congregationis Consistorialis, die 4 Februarii 1929.

C. CARD. PEROSI, *Secretarius.*

† Fr. Raphaël C., Archiep. Thessalonicen., *Adsessor.*

SACRA CONGREGATIO RITUUM.

INSTRUCTIO

DE COMMUNIONE PLURIUM INFIRMORUM.

Quo breviori et faciliori ratione sacra Communio pluribus infirmis ministrari valeat, Sacra Rituum Congregatio sequentem instructionem probari posse censuit; nimirum:

Quando sacra Communio distribuitur pluribus infirmis, qui in eadem domo, vel in eodem hospitali, sed in distinctis cubiculis degant, Sacerdos vel Diaconus ministrans, in primo tantum cubiculo recitet plurali numero omnes preces ante infirmorum Communionem dicendas iuxta Rituale Romanum, Tit. IV, cap. 4; in aliis autem cubiculis dicat tantummodo preces: *Misereatur tui... Indulgentiam... Ecce Agnus Dei...*, semel *Domine non sum dignus... Accipe frater* (*soror*)... vel *Corpus Domini nostri Iesu Christi...;* et in ultimo cubiculo addat versum: *Dominus vobiscum,* cum suo responsorio et cum sequente oratione plurali numero dicenda: *Domine sancte...*, ibique, si qua particula consecrata superfuerit, benedictionem eucharisticam impertiatur, ac tandem reliquas preces praescriptas in Ecclesia de more persolvat.

Facta postmodum de his omnibus Sanctissimo Domino nostro Pio Papae XI per infrascriptum Cardinalem Sacrae Rituum Congregationi Pro Praefectum relatione, Sanctitas Sua praefatam instructionem ratam habuit et confirmavit; eamque pro opportunitate adhibendam benigne concessit. Contrariis non obstantibus quibuscumque.

Die 9 Ianuarii 1929.

C. Card. Laurenti, *S. R. C. Pro Praefectus.*

Angelus Mariani, *Secretarius.*

SACRED CONGREGATION FOR THE ORIENTAL CHURCH.

Maronites in the United States.

1. An Maronitae, habentes in Septentrionalibus Statibus Foederatis Americae domicilium aut quasi domicilium teneantur legibus Codicis juris Canonici.

2. An duo Maronitae habentes in Septentrionalibus Statibus Foederatis Americae domicilium aut quasi domicilium, validum contrahere possint matrimonium, etiamsi ligati uno aliove ex impedimentis, abrogatis quidem a Codice juris canonici, sed adhuc vigentibus et dirimentibus pro Maronitis.

3. An duo Maronitae, habentes in Septentrionalibus Statibus Foederatis Americae domicilium aut quasi domicilium, possint validum contrahere matrimonium ante aetatis annum decimum sextum pro sponso, et quartum decimum pro sponsa, quando constet malitiam supplere aetatem.

4. An Maronitae, habentes in Septentrionalibus Statibus Foederatis Americae domicilium aut quasi domicilium, teneantur quoad jejunium et abstinentiam legibus Codicis juris canonici, et Decretis Ordinariorum locorum, ad normam Can. 1244, par. 2.

5. An Maronitae, habentes in Septentrionalibus Statibus Foederatis Americae domicilium aut quasi domicilium, frui possint privilegio celebrandi tres Missas in die Commemorationis Omnium Fidelium Defunctorum.

6. An Petrus, Maronita, et Rosa, graeco-schismatica, habentes domicilium aut quasi domicilium in Dioecesi Buffalensi, valide contrahant matrimonium assistente et benedicente sacerdote schismatico orientali in praesentia duorum testium.

7. An Jacobus, Maronita, et Helena, graeco-schismatica, habentes domicilium aut quasi domicilium in Dioecesi Buffalensi, validum contrahant matrimonium coram sacerdote (non parocho) graeco-catholico, in praesentia duorum testium.

RESPONSUM: Ad Ium negative, ad normam Can. 1 eiusdem Codicis, salvis tamen peculiaribus Decretis Sanctae Sedis eos respicientibus et firmo disposito Litt. A, post. "Orientalium dignitas" N. IX: "Quicumque orientalis, extra patriarchale territorium commorans, sub administratione sit cleri latini; ritui tamen suo permanebit adscriptus".

Ad IIum "negative".

Ad IIIum "affirmative".

Ad IVum "provisum in responsione ad Ium". SSmus autem ad Maronitas omnesque Orientales domicilium aut quasi domicilium in America habentes extendere dignatus est indultum, alias Ruthenis in Septentrionalibus Statibus Foederatis Americae et in regione Canadensi residentibus concessum, legibus nempe locorum sese conformandi circa jejunium et abstinentiam.

Ad Vum "negative", prout petitur, juxta resolutionem datam a S. C. de Propaganda Fide data die 13 Martii 1916.

Ad VIum "affirmative".

Ad VIIum "affirmative".

L. CARD. SINCERO, SEGRETARIO.

A. G. Cicognani, Assessor.

Datum Romae, 19 Dec., 1928.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents of the month are:

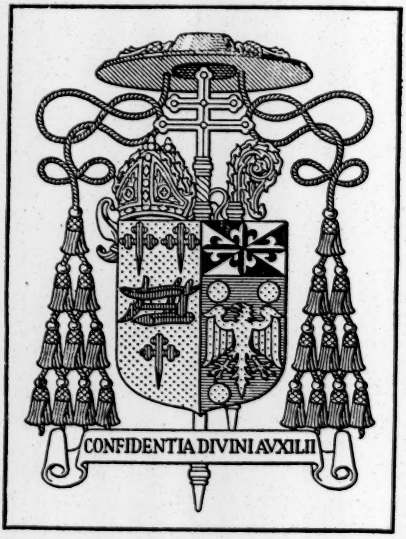
SACRED CONSISTORIAL CONGREGATION answers a question regarding the joining of Rotary Clubs by the clergy.

SACRED CONGREGATION OF RITES issues an instruction on the distribution of Holy Communion to a number of patients in hospitals.

SACRED CONGREGATION FOR THE ORIENTAL CHURCH solves several doubts relating to Maronites living in the United States.

RECENT EPISCOPAL ARMS.

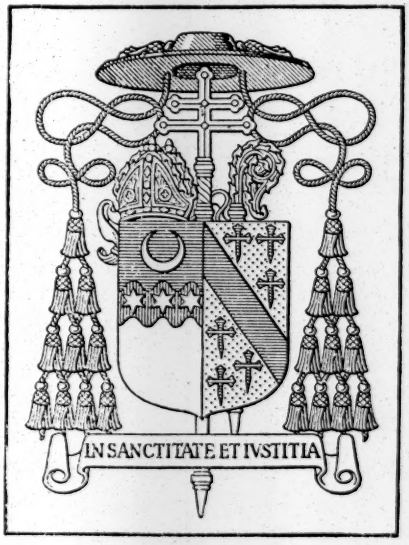
I. ARMS OF THE ARCHBISHOP OF CINCINNATI.



Two coats impaled. A: Gold, a plow between three cross-crosslets fitchy gules (See of Cincinnati). B: Azure, a gold

eagle between three bezants and a chief of the cross of Saint Dominic (McNicholas). The arms of the see have already been explained in the REVIEW.[1] The arms of the Archbishop are based on the "traditional" medieval coat ascribed to Saint Nicholas of Myra—Azure, three bezants, with the addition of the eagle of Saint John, His Grace's name Patron, and a "chief" of his Religious Order.

II. ARMS OF THE ARCHBISHOP OF OREGON CITY.

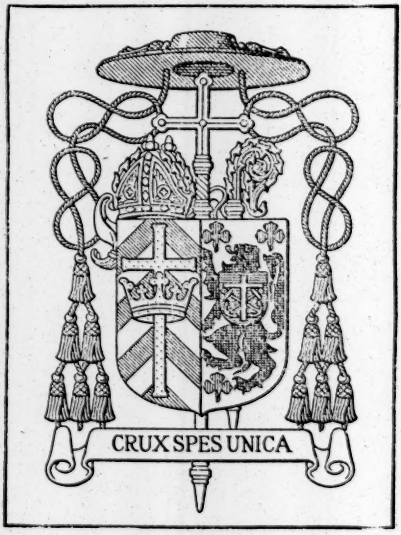


Two coats impaled. A: Per fess azure and silver, on a fess wavy gules three silver stars of six points and in chief a silver crescent (See of Oregon City). B: Gold, a bend between six crosses paty-fitchy azure (Howard). The arms of the see are based on those of its founder, Gregory XVI, with three "differences": The Cappellari fess has here been made "wavy", to suggest the Red River, from which the first Catholic missioners came; the gold mullets on the fess have been changed to silver stars in honor of Our Lady; and for the black hat, which forms a rebus of the Pope's family name, has been substituted a silver crescent, symbol of the Immaculate Conception, the

[1] Vol. LXVI, No. 6, p. 613.

dedication of the Pro-Cathedral. The Archbishop's coat is that of the English Howards, the tinctures altered and the shape of the crosses modified for differences. Oregon City is now the eleventh of our fifteen archdioceses to establish a corporate coat-of-arms for itself.

III. Arms of the Bishop of Helena.

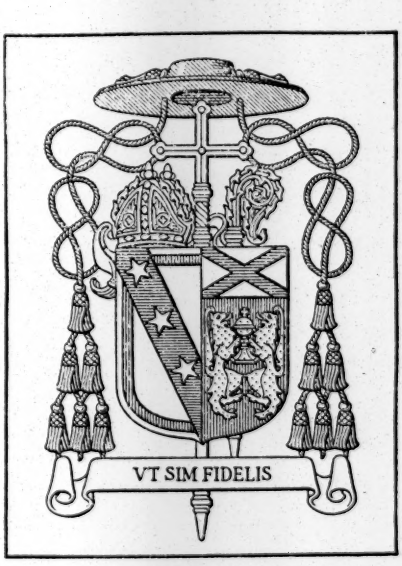


Two coats impaled. A: Chevronny of eight silver and vert, over all a long cross enfiling in fess an open crown, both gold (See of Helena). B: Silver, between three trefoils gules a lion sable charged on the shoulder with an escutcheon: Azure, two anchors saltireways surmounted by a long cross, all silver (Finnigan). The arms of the see have been explained in the Review.[2] The Bishop bears his family arms with an inescutcheon of the Congregation of the Holy Cross. The arms of an Order, Society, or Congregation are, as a general rule, placed either in an impalement or on a chief, whichever space accommodates itself better to the nature of the design. Thus Benedictine bishops normally impale the arms of their Order, while Dominicans use a chief. Marist bishops, however, fre-

[2] Vol. LIII, No. 1, p. 81.

quently place the arms of their Society on a canton. It all resolves itself down to a matter of rational "accommodation" of design. In the present case a double impalement would look very awkward, and the arms of the Congregation do not lend themselves well to the necessary shortening and lateral expansion of a chief; they would fit admirably in a canton, but a canton here would rob the Finnigan coat of one of its trefoils and of part of the lion's raised forepaw, as well as necessitate an abnormal backward shifting of his head. Therefore, merely for the sake of clearness and a seemly disposition of design, the arms of the Congregation were placed on an inescutheon—an arrangement which our many amateur heralds should be cautioned is exceptional, though in this case justifiably so.

IV. ARMS OF THE BISHOP OF RICHMOND.

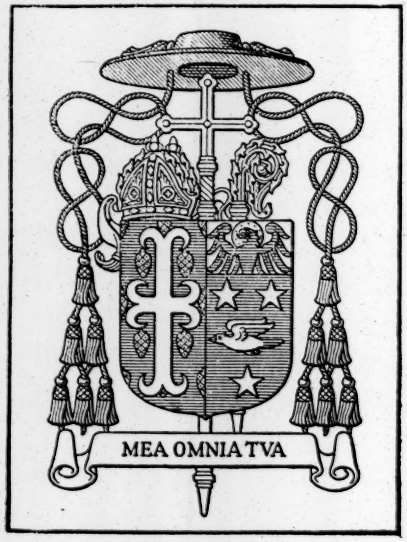


Two coats impaled. A: Silver, an orle (dimidiated) gules, over all on a bend azure three silver stars (See of Richmond). B: Gules, two gold lions holding a gold ciborium; a chief of Saint Andrew (Brennan). The arms of the see have been explained in the REVIEW.[3] In the original family coat the Brennan lions hold a sheaf of wheat, here changed to a cibor-

[3] Vol. XLIX, No. 1, p. 93.

ium; the chief has been added in honor of the Bishop's name Patron.

V. Arms of the Bishop of Portland.

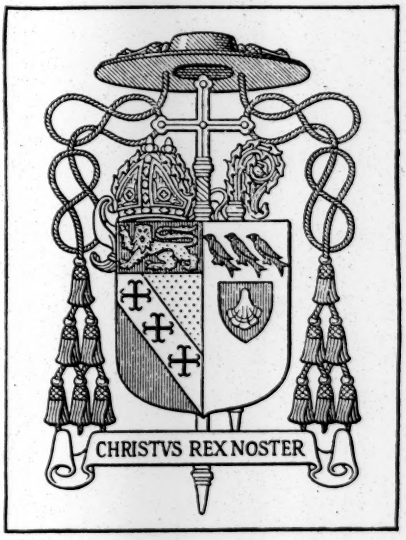


Two coats impaled. A: Azure sown with gold pine-cones, a miller's cross of silver (See of Portland). B: Azure, between three stars a flying dove, all silver; on a silver chief an azure half-eagle issuing with a gold halo (Murray). In the arms of the see the field imitates the ancient coat of France from which the name of the state is derived, the French fleurs-de-lis being here replaced by the pine-cones of the "Pine Tree State"; the cross is from the arms of the Dukes of Portland. The Bishop's coat is that of the Murray family with the addition of the dove of Saint Gregory and the eagle of Saint John, his name Patrons; the eagle is arranged as on the arms of Benedict XV, by whom he was preconized.

VI. Arms of the Bishop of Charleston.

Two coats impaled. A: Per bend gold and gules, on a silver bend three miller's crosses sable; on a chief gules a gold leopard (See of Charleston). B: Silver, an inescutcheon and in chief three martlets gules, the inescutcheon charged, for difference, with a silver escallop of Saint Michael (Walsh). The

arms of the see have been explained in the REVIEW.[4] The Bishop's coat is one of the several Walsh shields—the one quite incorrectly drawn in the colored heraldic plates which precede most of the current "Histories of Ireland"—with the



addition of the scallop-shell of his name Patron, which differs from that of Saint James (according to post-medieval heralds) by being without the little "ears" at the top.

PIERRE DE CHAIGNON LA ROSE.

A NEWMAN CENTENARY

One hundred years ago John Henry Newman was appointed Vicar of St. Mary's, Oxford's University Church. In its pulpit the future Cardinal-deacon of the Catholic Church preached or in the terminology of to-day read his world-famed *Parochial and Plain Sermons.* Strange as the underlying supposition may sound in this, their year of centenary, on their publication "they beat," to use the words of a critic, "all the sermons out of the market, as Scott's tales beat all other stories."

[4] Vol. LVI, No. 6, p. 623.

But their immediate influence through the spoken word was far greater. So exceptional was their literary composition that the audience, a religious intelligentzia, was enthralled. There was no temptation though, even to the Newman of twenty-seven years, to use art for its own sake. He had a spiritual message to convey, and to clothe it in rhetorical garniture was to make doubly sure its reception. Soon too, but without its being sought, a mantle of mysticism began to envelop the youthful preacher. That this had a *fundamentum in re* his strongest adversary would nowadays admit. Newman's sincerity was to be challenged on a famous occasion. A *felix culpa,* one might say, as I hope to point out later in this article. But 1828 to 1831 was a powerful triennium for the Vicar of St. Mary's. His literary ability was admired; his spiritual message was a challenge making for the renovation of men's hearts.

One of his most recent critics, Robert Shafter, in *Christianity and Naturalism*,[1] gives us an admirable summary from the non-Catholic point of view of Newman's character as it influenced the Oxford of this period. "We at least cannot disregard the fact that a brilliantly-gifted and keen-minded man of the nineteenth century, a man whose character was at once saintly and manly in the full sense of both words, did utterly revolt from the materialism of his day and stand uncompromisingly for the reality and primacy of man's spiritual nature and destiny. His words and acts may tell his real story brokenly and faultily, as human words and acts do, yet they tell the story of one who lived, not amongst shadows and dreams, but in the real world of moral experience and spiritual values, and who did what he could to fathom the meaning of that experience and so to live a consciously and distinctively human life."

One hundred years is an acid test of all literary endurance. Indeed Newman is one of the few writers whose centenary sees a reprint of their works. To-day his books of sermons are found in all public and semi-public libraries of the English-speaking world and in the personal libraries not only of the clergy but of many laymen. They are studied too in homiletic classes in both Catholic and non-Catholic seminaries. Indeed the Catholic levite could underwrite no more profitable and

[1] Yale University Press.

enduring literary and pulpit policy than to study Newman from the beginning of his collegiate or seminary days. Macaulay, it is told, knew by heart the "Second Spring".

While Newman's sermons are the eldest children of his pen and thus the first to observe the glory of a century's existence, there can be no doubt that the same distinction awaits practically all of his works, though of course in varying degree of study and popularity.

One criterion of a book's immortality is its use in the class- or lecture-room. It is hardly saying too much to assert that every literary work that occupies a place on the shelf of undying fame is also a text-book. Exceptions to this rule are, I believe, few. Accepting the principle in general, we find that Newman's works would measure up well to the rule. His sermons I have mentioned as being studied in Homiletic classes. His Historical Sketches and volumes of Essays are at least references in the class-room. One of these essays, "Poetry", has been edited for college use by a distinguished non-Catholic. His theological, philosophical and polemical treatises, while perhaps not used as texts, are to be found in the proper academic bibliographies. The *Grammar of Assent* is an epistemological treatise that has taken its place in that sphere of philosophy which has become so important and widespread in our day, especially among American philosophers. Likewise the *Development of Christian Doctrine* occupies a secure nitch in apologetical literature. Every priest and seminarian will find in Newman's *Meditations and Prayers* spiritual food, spiced in exquisite and simple English. Two of his poetic endeavors will always be studied, *The Dream of Gerontius* and *Lead, Kindly Light.* His novel, *Callista,* while lacking the plot that would make it desirable for the modern film, bids fair to live, thanks to its vivid descriptions.

Of course the plea of Newman's ardent admirers is that he should be used all the more in college and seminary class-rooms that thus he may become known to the young, may be loved by them and consequently that he may exert his undoubted influence upon them. Reasons are not far to seek: 1. Newman's literary ability as attested by practically all critics; 2. his distinctly Catholic and academic subject-matter; 3. his Augustine-like conversion and his Christian character; 4. some at least of his works are used in non-Catholic schools.

Granting then that it would be distinctly advantageous for Catholic colleges and seminaries to have Newman as a text, which of his works should be used? Or would an anthology from his writings be better, leaving to the student the perusal of the complete books?

With the latter suggestion I am not in accord, except possibly in the fourth year of high school. I am not denying the high qualities of some anthologies and their general usefulness, but I have in mind the greater good to be derived from a complete study of one work of the illustrious Cardinal. I may quote in confirmation from the distinguished literary critic, the Rev. James J. Daly, S.J.: "Many of the attempts to inspire more wide-spread admiration for a great master of style (Newman) have proved not altogether fortunate simply because the selections were not of a kind to interest those for whom they were intended".[2] In fact unless anthologies lead to the perusal of the complete work their value is kaleidoscopic and doubtful.

But what complete books of Newman should be studied? Where? I shall offer the following suggestions. They have in their favor some personal experiences. In third or fourth year of high school, *Callista* should be read and studied. The chief literary reason is, as stated above, its descriptions. Its Catholic class-room argument is apparent from its reading. In certain high schools the first lecture from *The Present Position of Catholics in England* is studied in the fourth year. This arrangement has many good points in its favor. The strongest is the fact that many high-school graduates do not enter a Catholic Liberal Arts College. These, let us hope embryonic students, thus become acquainted with that work of Newman which is rightly considered as his most popular, easiest for reading, replete with apologetic matter, and artistically composed. Possibly it will be the first payment on a lifelong Newman policy. For these same reasons I strongly urge the use of *The Present Position of Catholics in England* for College Freshman English. In nearly all colleges nowadays, perhaps too in seminaries, due to the conglomerate writing ability of Freshmen, a course in composition and rhetoric is obligatory on all first-year students. For them to be intro-

[2] Foreword to Loyola Edition of *The Present Position of Catholics in England*.

duced to a course in Newman through the *Present Position* will offer the twofold advantage of giving the better Freshmen an opportunity of making progress instead of being at a standstill through repetition and of opening the writing eyes of the poorer Freshmen to an encouraging model of simple, idiomatic yet refined English. No doubt this reasoning could be applied to other authors, but the answer is that Newman is furthermore Catholic![3]

For the higher college or seminary course the *Idea of a University* is an ideal text. 1. It is the study of educational theories and systems and a laudatory evaluation of the traditional Liberal Arts courses, as had in Catholic colleges and preparatory seminaries. Seniors and Juniors have told me that this book was the occasion of their first realizing the meaning of the Bachelor of Arts course. 2. It insists and illustrates that culture is not religion. "Quarry the granite rock with razors, or moor the vessel with a thread of silk; then may you hope with such keen and delicate instruments as human knowledge and human reason to contend against those giants, the passion and the pride of man." 3. It is used more frequently in non-Catholic schools than any other work of the illustrious Cardinal and in general is most often quoted. An instance of the latter is the celebrated description of the purely cultured gentleman.

> Hence it is that it is almost a definition of a gentleman to say he is one who never inflicts pain. This description is both refined and, as far as it goes, accurate. He is mainly occupied in merely removing the obstacles which hinder the free and unembarrassed action of those about him; and he concurs with their movements rather than takes the initiative himself. His benefits may be considered as parallel to what are called comforts or conveniences in arrangements of a personal nature: like an easy chair or a good fire, which do their part in dispelling cold and fatigue, though nature provides both

[3] Along the above lines, I have edited through the Loyola University Press (3441 N. Ashland Boulevard, Chicago, Ill.) a College Edition of *The Present Position of Catholics in England*. It is attractively printed and bound and sells for $1.60. My purpose in its notes is to arouse an enthusiasm for Newman through a copious quoting of critics and to give the teacher matter for discussion in regard to style. Experience alone will prove to the professor of Freshman English, bold enough to make the trial, how advantageous such a study is to all Freshmen. The good to be thus accomplished will buoy up the professor in the arduousness that is inseparable from any worthwhile English course.

means of rest and animal heat without them. The true gentleman in like manner carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast; all clashing of opinion, or collision of feeling, all restraint, or suspicion, or gloom, or resentment; his great concern being to make every one at their ease and at home. He has his eyes on all his company; he is tender towards the bashful, gentle towards the distant, and merciful towards the absurd; he can recollect to whom he is speaking; he guards against unseasonable allusions, or topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favors while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort, he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out. From a long-sighted prudence, he observes the maxim of the ancient sage, that we should ever conduct ourselves towards our enemy as if he were one day to be our friend.

The Idea of a University is experiencing, I believe, a resuscitation in Catholic colleges.[4] The ordinary objection against a college course in *The Idea of a University* is its difficulty for the students and consequently for the professor. Let me say immediately that it is the student who should experience the mental and literary discipline of its study and that the professor should be merely the director or supervisor. Then the objection of the difficulty of a Newman course becomes an argument in its favor. For it is doubtful if college students face a sufficient number of such mental hazards. Accordingly in a Newman course we should hold the student responsible for the presentation of the matter. A way that has been found useful by some teachers is to assign chapters to individuals, any one of whom may be called on to conduct the class. Another helpful scheme is to study other authors at the same time and to hold the Newman class for an average

[4] The Rev. I. J. Semper, S.T.B., of Columbia College, Dubuque, is having published through Longmans, Green & Company, a series of studies or questions on *The Idea of a University*, the fruit of several years of teaching and study. Fordham University introduced *The Idea of a University* into its large Freshman class last year. I happen to know of its class-room use at St. Mary of the Lake Seminary, Mundelein, Illinois, and at St. Gregory Seminary, Mount Washington, Cincinnati, Ohio.

of an hour and a half a week for two semesters, with credit for three hours.

There is a third work of Newman, undoubtedly his most illustrious, which claims a course in every Catholic college and seminary. I mean his *Apologia Pro Vita Sua*. There is no need of proof for its fame. In the hope however of popularizing it in Catholic colleges and seminaries, I have edited a college edition of the *Apologia*.[5] Its appearance was timed for the February semester. I was most fortunate in obtaining a preface for it from the gifted pen of Mr. Hilaire Belloc. Doubtless my readers will wish to have its quotation in full, as this is its first publication.

REFORM CLUB,
PALL MALL, LONDON, S. W.

My dear Father O'Connell:

Newman's *Apologia* has had an effect upon the world both greater than might have been expected and also of a different sort from what he himself would have expected. The book bears the character which you so often find in work that makes for the strengthening of the Catholic Faith, that it is an instrument in the hand of some Other than its author.

In what then lies the peculiar effect of this book? In what its value?

Here any man may interrupt me and say, "In the style. Newman wrote a marvellous English. That accounts for the effect."

Now I admire to the very limits of admiration the prose style of the great Cardinal, and I think I may say without impertinence why I admire it, and that I have a right to admire it; for prose I would always distinguish from rhetoric. Lucidity (that is (a) knowing what you have got to say, (b) saying it, (c) so writing that what you intended is exactly reflected in the mind of the reader) lucidity is the test of prose. Now I turn over and over again to that book of Newman's written in his early vigor, *The Arians of the Fourth Century*, and am lost in astonishment at the admirable quality of the prose. Here is a man writing upon a subject which only a few scholars consider; which has nothing in itself of general interest; which involves a quantity of tedious detail, yet the diction is such that it carries you on like a river, without effort: an amazing achievement.

If this be true of that book, how much more true must it be of the *Apologia*, written on what was a burning question of the time and

[5] The Loyola Press, Chicago, Illinois.

round about what will be a matter of strong interest for ever—the approach of one mind towards the Catholic Church.

Yes, the *Apologia* of Newman conquers by its style, yet its style is far from being the main cause of its profound effect, its present (and increasing) position in European letters and in the story of our civilization. Its style alone, nay, its matter alone, would not have achieved these things. What has achieved them?

The place of the *Apologia* is due to the fact that it puts conclusively, convincingly, and down to the very roots of the matter, the method by which a high intelligence, not only Anglican but of Oxford, and from the heart of Oxford, accepted the Faith.

It is one of the myriad converging proofs of Catholic Truth that its appeal is multiform. From its beginnings men appreciated that. It is all bound up in the story of Whitsuntide (in the octave of which this is written). One man and woman thus, another man, another woman in a wholly different way, from attitudes most adverse, from positions each, in the eyes of an opponent, impossibly hostile, repeats the famous words, " My Lord and my God ".

Of all angles from which a man could approach that central reality of this world, which is called the Faith, of all points of departure from which the midmost of the sphere could be reached, Newman's was the most astonishing. Hence I think the effect, hence the excitement roused by his act, hence the stunning effect of his famous explanation. Not only did he come out of Anglicanism, but out of that very quintessence of all that Anglicanism meant—Oxford; and out of the quintessence of that quintessence; out of the pulpit of St. Mary's, the University Church.

To-day, mainly on account of Newman himself, we are accustomed to the conception of a struggling, attempted compromise between things so helplessly antagonistic as Anglicanism and the Faith.

In Newman's time it was not so. The contrast was prodigious, the effort at unity, as it were, unnatural. True, there had been strong stirring because the high intellect of England had never completely acquiesced in the political arrangements of the sixteenth century. Long before Pusey and the rest began their reinterpretation of Protestantism in pseudo-Catholic terms, there had come from men still unknown appreciations of the truth. I have in my own library a very remarkable book (written at Oxford also) dating from long before the Tractarians; it is called *Sacramental Absolution at Oxford*. It is a book racy, humorous, full of energy, delightful to read and I am afraid, quite forgotten. It ought to be reprinted.

But, though things were thus stirring, not only was the overt act on Newman's submission to the Church enormous, it was also revolutionary. You may potter about as much as you like with "isms" and half-truths and compromises, and all will be well; but make the great declaration of the faith and you are in for martyrdom. Moreover, you strike a note quite different from anything the compromisers have ever heard before.

But all this requires an explanation. For to the great mass of the English-speaking world (a false category by the way—a common language is not a principle of unity, as is a common philosophy) the nature of Anglicanism is unknown, and Oxford is but a name. Let me try to explain both these terms. I have lived among them all my life and know something of them.

When the new millionaires of the sixteenth century, who had built their sudden enormous fortunes upon the loot of religion (with the Cecils at their head), puzzled how they might make those fortunes secure, they had to deal with the fact that the England of Elizabeth was a Catholic England. The anti-Catholic minority was less than it is to-day in numbers, in power far less, than it is in Italy or even in Ireland. But the quarrel between Reformers and Traditionalists (many among the latter being slack supporters of corruption) had not yet crystallized into two opposing religious camps. Thus many Bishops of the French Church were asking for the Mass in the vernacular, a delegate from the French Monarchy had suggested the marriage of the clergy. All was still in flux.

The new millionaires under the guidance of the Cecils (Elizabeth had no real power) determined on two things: first, to make the change as vague as possible and as elastic as possible (subject always to their determination that the Mass and the full Catholic spirit should not return, lest they lose their plunder); secondly, to use as a weapon against the Universal Church the particular and local spirit of patriotism. Hence what is called in England the National Establishment, that is, the Church of England.

It is not a body of doctrine (it has never professed any body of doctrine with definition), it is a National Institution, exclusive of the Catholic Church and particularly of the central rite of the Mass because these are Universal and not local. National feeling and the National Church were inextricably combined. The Catholic of the sixteenth century was the man who had asked help of the foreigner against his fellow citizen; the Catholic to-day is made to feel that he is an alien. This was the ardent emotion out of which Newman came. Let no one imagine that the English Established Church is a mere "Episcopalian Sect". Its numbers even on the widest definition include but a small minority of the people, but

every Englishman thinks of it as a national Thing and his. Every Englishman not a Catholic strongly affirms his right (as we have seen during the recent discussion on the Prayer Book) to have his say upon this English thing: part of his possessions.

Men must worship something, and this religion of patriotism was the religion out of which all Newman's training came. What an awful decision to break ties like these!

If it be true that Anglicanism is the expression of English patriotism in religion, Oxford is, as I have called it, the very quintessence of Anglicanism: not of doctrines, for there are no doctrines, save repudiation of the Catholic Church. A man may deny the Resurrection, the Incarnation or what he will, so that he remain national and deny the Universal Church. Oxford means the very heart of this national thing, the Church of England.

Now Newman was not only of Oxford, nor only in Oxford; he was, if one may use the metaphor, Oxford itself. He trembled with delight in his membership of this essentially anti-Catholic body; and when I say "essentially anti-Catholic" I mean the very word I use, "essentially". Not adventitiously, not as one out of many attributes, but as the very idea that makes Oxford what it is, you will there find opposition to the Catholic Church; to Ireland, to Poland, to Catholic culture as a whole, to Catholic history, to Catholic morals.

Out of all that came Newman. To have been an undergraduate at Oxford College was his happiest memory. To be elected a Fellow of an Oxford College his proudest moment. He lived within an extremely narrow Oxford circle, responding vividly to its every function. He was Oxford as Jane Austen was of the drawing-room or Dickens of London. Even those parallels are not nearly strong enough. He was Oxford as Foch is of the French Army or as an intensely loving husband and father is of his own family.

Hence, not consciously at all, the "Branch Theory" of the English Church arose to save, if it might be, the Catholic spirit, in what of its nature exists for the destruction of Catholicism.

And out of that Newman came! And in what suffering! Truly it may be said that they who bear witness are martyrs always.

The *Apologia* was written against a man, Kingsley, who had made an accusation which would not have galled in any other surroundings as it did in those surroundings. He had accused Newman of falsehood and insincerity. A Catholic from almost anywhere else in Europe than from Oxford would have laughed aloud at accusations of insincerity from the peculiar atmosphere of the English Church. Not so Newman. Newman well understood the penetrative power of that accusation in England. He knew to the quick

the impact against which he must defend himself. We know what the re-action was. It produced the great, the strongly founded book, standing stronger after so many years, which the reader has here before him.

Almost for the first time Newman compelled his generation to the use of exact reason. Almost for the first time in the long controversies whereof his audience had heard but confused affirmations, he threw the enemy upon the defensive; and since the time when he so acted the effect of his counter attack has spread over wider and wider circles.

And here it is that I must conclude with the universal effect of the book. Of the Anglican Church Europe knows little and cares less, and will know still less and care less as its dissolution proceeds. Of Oxford, European civilization as a whole takes no account, regarding it to-day for what in the main it is, a playground for rich young men, and certainly not the same kind of thing, nor even the tolerated equal of Paris or Leipsig or any other of the great universities of our time.

Yet over all Europe the effect of the *Apologia* continues increasing even beyond that of the noble *Grammar of Assent*.

Such is the power of three things combined, interest in reality, an ardor to defend reality, use of the reason for the defence of reality. The appetite, the task, the weapon, the three between them are most worthy of a man.

Yours,

HILAIRE BELLOC.

MAY 30, 1928.

Where should the *Apologia Pro Vita Sua* be taught? Is it an undergraduate or a graduate course? The answer I offer is that the *Apologia* may be used in both divisions. Undergraduate Seniors or Juniors who are majoring in English should be capable of mastering this autobiography, provided of course that the professor will handle the philosophical and theological erudition which only occasionally surpasses the knowledge of the ordinary Junior and Senior in a Catholic college or philosophate. In seminaries and in colleges where graduate courses in English are offered the *Apologia* might be considered as a graduate course open to undergraduates with the proper permission. But it is a mistake to consider the *Apologia* as an impossible study for the talented undergraduate. I was at one time inclined to embrace this erroneous

view, but I have since met college students who have read and appreciated, though I do not say fully, the *Apologia*.

To return then to the 1928 Centenary of Newman's appointment to the vicarship of St. Mary's, Oxford. I have apparently though deliberately and I trust somewhat logically deviated from the centennial idea. But I trust to the sympathy and coöperation of my clerical and religious readers, who have influence in Catholic colleges, when I repeat the motif of this paper, viz. that the most profitable celebration of the present centenary and the one that would redound most to the praise and the usefulness of the greatest apologist of the past one hundred years, John Henry Cardinal Newman, would be a Newmanesque revival in all our Catholic colleges and seminaries. To help in a small way to such a glorious consummation, I have presented, I hope, some practical suggestions in reference to at least three of the Cardinal's works, *The Present Position of Catholics in England, The Idea of a University,* and the *Apologia Pro Vita Sua.*

DANIEL M. O'CONNELL, S.J.

Cincinnati, Ohio.

SOME ABUSES IN EMBALMING.

In their professional work undertakers frequently employ methods that do not commend themselves to right-thinking men. Attention is called here to certain tactics which are quite usual among the most reliable undertakers who do not realize the full import of their actions and who, we believe, will be glad to correct their practices wherever they may be even unwittingly at fault.

HASTY EMBALMING.

Embalming is the easier the less the blood has congealed; and the preservation of the body is the more successful the less chance there has been for decomposition to set in. For these reasons undertakers desire to be summoned as soon after death as possible. In that there is nothing reprehensible, provided the person is really dead. However, here lies the crux of the situation. Who can say when a person is certainly dead? All over the world the most careful investigations are being instituted with the view to establishing the exact moment

of death. So far the investigators admit that they are baffled in determining the exact moment when human life ceases. With so many evidences of latent life after apparent death, they hesitate to declare that, aside from cessation of perceptible breathing and pulse, even the so-called "rigor mortis" is an unerring sign that death has taken place. The only absolutely certain proof of death is somewhat advanced decomposition.[1] Now if the embalmer must postpone his operations until such a time, his efforts to preserve the body will be almost futile. Neither does it seem that he must delay so long. For on the one hand those investigators do not deny that death has taken place before that time—the decomposition of the body is their only *certain* proof that it has set in; on the other hand, in the ordinary course of events death will not unlikely follow at the latest shortly upon the signs that are usually supposed to indicate death. In protracted fatal diseases that will almost always be the case. But how about the so-called "sudden" deaths due, e. g. to paralysis, to drowning or to some other accident?

Since the evidence is so persistent that in such cases death is often not as sudden as it appears, must the embalmer not pause and consider what his hasty step may mean? It is true, no embalmer would intentionally kill one who is supposed to have died if any hope of life remained. But it is equally true that in the cases referred to he will certainly kill the person by the embalming, should the latter be still alive. Dare he take this step?

While it cannot be required that the embalming must be put off until a body shows unmistakable signs of death, it is not asking too much that it be delayed a somewhat longer or shorter time, as the death is more or less sudden. How long after death has apparently set in, should the undertaker wait before beginning the embalming? It is scarcely possible to lay down any general rule. However, general principles based on established facts must serve as a guide.

In cases of sudden death from any cause all reasonable efforts at resuscitation should first be made. This is especially true of such cases as drowning. If for instance a person was

[1] Juan B. Ferreres, S.J., *Death Real and Apparent*, translated from the 3rd ed. of the Spanish, St. Louis, 1906, especially pp. 58-103.

"drowned" and was submerged for a full hour,[2] it is certainly not the undertaker but the doctor who should be summoned and only after the latter has done all in his power to revive the person but without success, ought the former to proceed with the embalming. A similar norm must apply after other accidents. If injury to a vital organ is so serious that life could no longer have been sustained, the case is easy. But where such injury is not established, then the undertaker ought not to be hasty with the embalming. In all such cases he should not begin embalming as soon as death has apparently set in, but should wait until all reasonable doubt has been removed. Only if an undertaker proceeds with such caution can he be reasonably certain that he is not hastening death.

Disposal of Blood.

Arterial embalming is effected by the injection of an embalming fluid into the veins so as to displace at least a portion of the blood. The blood is drained off and usually disposed of by pouring it into the sewer, sometimes into the bowl of the closet. Anyone who retains a proper respect for the dead is offended at the thought of so repulsive a procedure. This horror is increased to a very high degree by the thought that these last remains of the deceased are destined one day to rise again in the glory of immortal life.

At the outset we must meet an objection which the unbelieving world will hurl at us—not that any of those who are of the household of the faith have any difficulty in this regard, but the final solution of the problem under discussion must be developed by undertakers, some of whom may not share our faith in the resurrection of the body and therefore might feel inclined to scoff at us. Some outside the Church may pretend to see in our zeal for the proper burial of the dead an admission as though we feared lest otherwise the arm of Omnipotence might be shortened, to the discomfiture of the person whose remains are so treated as well as to our own confusion in a hopeless faith. This objection is not new. In the third century Minucius Felix lets the pagan Caecilius imply, in reviling the Christians for not cremating their dead, that they

[2] Cases are on record where resuscitation was successful even after submersion for as many as sixteen hours. Cf. *op. cit.*, p. 83, note 6.

bury rather than cremate them in order to preserve them for the resurrection: the heathen opposes the very correct argument that even when buried the dead body is "resolved into the earth by lapse of years and ages . . ." To this Octavius the Christian gives an answer that is as true to-day as on the day it was written: "Every body, whether it is dried up into dust, or is dissolved into moisture, or is compressed into ashes, or is attenuated into smoke, is withdrawn from us, but it is reserved to God in the custody of the elements. Nor, as you believe, do we fear any loss from sepulture, but we adopt the ancient and better custom of burying in the earth."[3] It matters not how the dead body is resolved into the elements, Divine Omnipotence will restore and quicken it in the day of resurrection.

The pouring of the blood into the sewer calls for strict condemnation for other reasons. Even viewing it only from the natural standpoint, it is abhorrent to our feelings. For the dead body is all that remains to us here below of a brother bound to us by many ties and we are eager to pay our respects to those remains as a mark of our love and devotion to him. It is for this reason that almost universally burial in the ground is chosen, in order to restore the dead body to the earth from which it was taken. It is true that the blood will return through the sewer to the earth, but this channel is certainly not the one that a loving heart employs through which to dispose of the remains of a beloved brother. It is but a step higher than denial of burial which in ancient times was frequently added to a sentence of death. For burial in hallowed ground was recognized as an honor befitting revered and beloved dead. Therefore we are led to consider the pouring of human blood into the sewer as a desecration.

It is the spirit of our faith that condemns the practice most severely. The human body is the masterpiece of the visible creation. Even the body shares in that image and likeness of God to which man is created and it is indeed, as Saint Paul tells us, a member of Christ and the temple of the Holy Ghost.[4] The body now stilled in death was during life sancti-

[3] *Octavius*, Ch. XI and XXXIV—Migne, *Patrologia Latina*, III, 266-271, 347. English translation: *The Ante-Nicene Fathers*, New York, 1925, IV, 178, 194.

[4] I Cor. 6: 15-20.

fied in numerous ways from the hour of birth to that of death: in Baptism it was regenerated unto life everlasting; it was sealed with the sign of Redemption in Confirmation; it was hallowed by the Precious Body and Blood of Christ in the Holy Eucharist and cleansed and fortified in its last living moments in Extreme Unction: throughout its whole life it shared in the blessings and anointings which Holy Mother Church bestowed upon it in the name of Christ. Furthermore it was not only the soul but also the body that had a share in the good deeds which the deceased performed in this life: this instrument of good is holy, and the blood that gave it life should be treated with reverent care. The body is destined to come forth from the grave to a new life and to be reünited with the soul that has gone before it, in order to share with it the eternal reward in the sight of its God and Creator which both soul and body merited on this earth.[5] Therefore what Saint Augustine says of the burial of the body in a general way can with equal rights be applied to all its parts:

> Yet it follows not that the bodies of the departed are to be despised and flung aside, and above all of the just and faithful men, which bodies as organs and vessels to all good works their spirit hath holily used. For if a father's garment and ring, and whatever such like, is the more dear to those whom they leave behind, the greater their affection is toward their parents, in no wise are the bodies themselves to be spurned, which truly we wear in more familiar and close conjunction than any of our putting on.[6]

The custom of burial hallowed by centuries of unbroken observance justifies us in disapproving of any irreverent disposal of human blood. It is true, we can find no explicit prohibition which the Church may have uttered against this method of embalming. As a matter of fact, there was no reason for protest against an abuse that did not exist. For the present-day usage observed in embalming seems to be of quite recent origin. But while we cannot cite any law of the Church bearing directly upon this point, two papal pronouncements bear out our contention that Catholic faith and practice condemn the procedure in question.

[5] II Cor. 5: 10.

[6] *On the Care to be had for the Dead*, ch. 5—Migne, *Patrologia Latina*, XI., 505. English: *Nicene and Post-Nicene Fathers*, III, 541.

In the thirteenth century there arose a most revolting custom. After the death of persons, particularly those of the nobility and especially if they were to be buried at a distance from the place where they had died, the body was frequently disemboweled and boiled, so that the flesh was readily removed from the bones and the latter alone transported to the place of burial. Pope Boniface VIII in 1299 declared excommunication against all who had a share in that abominable practice and moreover denied ecclesiastical burial to the body so treated.[7]

More recently in reply to an inquiry by a sisterhood conducting hospitals in the United States the Holy Office directed that, if a Catholic loses a limb, the member amputated should, whenever possible, be buried in sacred ground.[8]

From these two papal decrees we learn the mind of the Church that the body of a deceased Catholic with all its parts should be interred in consecrated ground. Hence we must conclude that the offensive practice of drawing off the blood from the body of our departed and pouring it into the sewer ought to be checked. Little or no difficulty ought to be encountered in introducing a more reverent disposal of it.

In the first place further investigations ought to be instituted to find a different method of embalming that would not require the draining of the blood. For even this practice has in some degree an offensive character. If therefore any other suitable method of preserving remains without mutilating them or draining the blood, be found, Catholics ought to insist on its being employed in embalming the bodies of their dead.

As long as arterial embalming continues to be used, the objectionable practice that prevails can be easily overcome. According to an embalmer of many years' experience, only a small amount of blood is involved. Usually it is between two and three quarts. In exceptional cases it may amount to a little more than a gallon. At the embalming, if done at the home of the deceased and in some cases also at the undertaker's establishment, it is caught up in bottles to be disposed of at the convenience of the embalmer. Instead of pouring it into the sewer, why not bury it with the body from which it was taken?

[7] C. 1, *de sepulturis*, III, 6, in Extravag. Com.

[8] 3 August, 1897—*C. I. C. Fontes*, n. 1189.

This would not cause any considerable inconvenience for the undertaker and would satisfy the reasonable demands of reverence for the dead. As an added precaution against any danger of contagion, the embalmer might pour a small amount of the concentrated embalming fluid into the bottle. The container might be laid in the coffin itself beside the body, to be borne with the latter to the grave. Even the old style coffins were roomy enough to allow this, provided they were constructed along specially designed lines. The modern casket is so spacious as not to require a very specially designed container. Burial of the blood in the coffin would be the more appropriate, provided entire security against accident were assured. However, even though the container were constructed ever so securely, it would not be possible to escape every danger of accident. In view of this, it is scarcely advisable to urge this method.

A safer method would be for the undertaker to take the container privately with the "box" or the "vault", if either is to be placed in the grave to receive the coffin, and deliver it to the sexton with instructions to bury it in the grave. For this purpose it goes without saying that the embalmer should mark the container with the name of the deceased to avoid confusion. The sexton would place the container in such a manner that it be out of view of the mourners. This would not be difficult. If a "box" or "vault" is to be set in the grave before the coffin is received at the cemetery, the container could be buried beneath it. If neither "box" nor "vault" is placed in the grave, but the coffin is to be laid immediately in the ground, the sexton will similarly place the container a little below the surface of the floor of the grave and cover it with a thin layer of earth.

Burial in a mausoleum would cause no greater difficulty. The individual crypts are so large as easily to admit a container either at the foot or at the side of the coffin. Larger crypts—some are nine feet deep—would receive a container of almost any shape. For smaller crypts a specially designed container might be necessary. But even this would cause little difficulty, since with the usual dimensions of crypts and the shape of coffins the container could easily be fitted into the available space.

These are some suggestions that should be given consideration to facilitate reverent burial of the dead. They are not difficult of execution and will eliminate the irreverence of the present practice of disposing of the blood through the sewer.

Incidentally, attention is called to a more reprehensible abuse, but one which is not nearly so common as the one referred to above, both because occasion does not arise as often, and because only a small minority of undertakers are guilty of it. When an autopsy is performed, some undertakers do not replace the parts of the body, although the doctors performing the autopsy permit them to be delivered to the undertaker. In such cases the family of the deceased ought to instruct their undertaker to see to it that, if possible, the body be completely and reverently prepared for burial. It may make the undertaker's task so much more disagreeable as to tempt him to shirk his duty, but that is no reason for tolerating any desecration of the human body.

These matters ought to be brought to the notice of undertakers. For they surely dread the responsibility of even unintentionally contributing to hastening the death of anyone. They must also realize the irreverence to the dead committed in the present method of embalming. We do not doubt that they will be glad to coöperate in bestowing upon the blood the becoming burial they provide for the body. Catholic undertakers will be guided by the teachings of our holy faith in paying due respect to both the body and the blood of the faithful who have been hallowed in this life by the Church's ministrations and who are destined to rise in the glory of the resurrection. Even those undertakers who do not share with us the belief in the sanctifying powers of the sacraments or in the resurrection of the dead and the eternity of the life to come will respect our faith and coöperate in providing a burial in harmony with our belief as well as with our reverence for the remains of our departed brethren.

THE "MISSA PRO POPULO" AND TRANSFERRED FEASTS.

Qu. In the Pustet Ordo the (*) is used to denote when the *Missa pro populo* is to be applied. In 1928 the two feasts of the Annunciation and of Sts. Simon and Jude, 28 October, were transferred to the days following. According to the Ordo the *Missa pro populo* was also transferred.

In the same Ordo among the "Monita", pp. xlviii-xlix, the following is found:

Festis, *non in die translat Officii* (sec constitut "*Universa*" Urbani VIII 13 Sept 1642, constitut Clem XI "*Commissi Nobis*" 6 Dec 1708 et decretum S R C 28 Dec 1919) Missam applicare debent pro populo: . . .

Canon 339, § 3 reads (Woywod, *A Practical Commentary on the Code of Canon Law*, New York, [1925], I, n. 250): "If a holyday of obligation is transferred in such a way that, on the day to which it is transferred, not only the Mass and office but also the obligation of hearing Mass and the duty to abstain from servile work are transferred, Holy Mass is to be applied on the day to which the feast is transferred, otherwise on the day itself." Cf. Cappello, *De Sacramentis*, Turin, 1921, I, n. 647.

Hence it seems that the obligation is not transferred with the feast in these two cases, in the United States, since they are not holydays of obligation. Has the Pustet Ordo erred?

Resp. The position taken by our inquirer is correct: since in 1928 only the office and Mass of the feast of the Annunciation were transferred to the following day, not however the obligation of hearing Mass and of abstaining from servile work (this feast is no longer a holyday of obligation; cf. canon 1247 § 1), the obligation incumbent upon bishops and pastors of applying Mass *pro populo* was not transferred to 26 March, but remained on 25 March.[1]

Similarly for the feast of Sts. Simon and Jude, Mass ought to have been applied *pro populo,* not on 29 October, but on the feast itself, i. e., Sunday, 28 October.

Three similar errata have been found in the Pustet Ordo *in usum Provinc*[*iae*] *Oregonopolit*[*anae*] etc. for 1929. (1) For the feast of St. Mathias the obligation of applying Mass *pro populo* is indicated both in the general calendar and in the special part for the diocese of Great Falls for 25 February,

[1] Note in the following reply the similarity of conditions, the identical reason and the same decision as above: "Dubium I. Anno 1869 Festum Annuntiationis B.M.V. incidet Feria V in Coena Domini, et iuxta Rubricas Officium et Missam reponendum est in Feria II post Dominicam in Albis. Quaeritur autem: An Missa pro populo debeat applicari Feria V in Coena Domini; vel e contra Feria II post Dominicam in Albis? Ratio dubitandi est, quia in Gallia per concordatum diei 9 Aprilis 1802 sublata est obligatio abstinendi ab operibus servilibus et Sacrum audiendi in Fest. Annuntiationis. "Ad I. 'Affirmative, ad primam partem; Negative, ad secundam.'" S.R.C., December 5, 1868—*Decreta Authentica S.R.C.*, n. 3189.

to which the office and Mass of the feast are transferred, whereas in reality that obligation remains on the feast day itself, i. e. Sunday, 24 February. (2) For the feast of the Annunciation the asterisk to indicate the obligation is omitted both at 25 March and 8 April. Mass must be applied *pro populo* on Monday, 25 March, not on 8 April. (3) On page 285 for the feast of St. Andrew the asterisk is correctly placed in the general calendar, but through an oversight it is omitted in the special section for the diocese of Victoria.

"WHERE ARE OUR YOUNG MEN AND WOMEN?"

To the Editor of the ECCLESIASTICAL REVIEW:

It was not merely by chance that I read a short article in the ECCLESIASTICAL REVIEW last year entitled "Where are our young men and women?" The REVIEW is the one welcome visitor each month to our Library at Newman Hall, Berkeley, the home of Catholic students attending the University of California. If the REVIEW is taken from the regular files, it becomes my room companion until its pages have been read. It is my post-graduate course.

The writer lamented over our young Catholic men and women. His complaint: a lack of interest "concerning the perpetuation of the grand work and noble achievements of our forefathers in behalf of Catholic principles entrusted to us as precious heirlooms". His lamentation has been echoed and reëchoed many times. It finds a place finally in the old family cabinet where all old music and phonograph records are kept. But of what is said in the article. I have heard it all from the days of my youth. Every now and then we all enjoy spending an evening playing old-time songs and records, but we go back again to the latest device to entertain us, namely the radio. The author has played an old-time record. His theme, "too fast are our staunch heroes of the past exchanging their posts for the eternal reward of their labors and leaving vacancies which cannot be filled adequately for the lack of zealous volunteers". In terms of appreciation he recites a soliloquy over the departure of the old "Standard Bearers". These old "Standard Bearers" must be still marking time, because few have passed in front of me. They must be in the

rear ranks. I have yet to hear the tramp of their marching feet. I must confess, I know few of those who are termed "Standard Bearers", but I should be inclined to call them "Men with Hobbies"—not "Standard Bearers". They had a predilection for Shakespearean plays and the old Sodality hall was the setting for many of them. Perhaps at Christmas they would stage Herod killing the Infants in Bethlehem.

The one "Standard Bearer" who lives in my memory is the man who took the altar boys on the annual picnic and who served out with the generosity of a rich man all the ice cream, cake, and candy we wished. I treasure still the medal the "Staunch Hero" gave me for learning perfectly the answer to the stumbling-block of all altar boys, the "Orate Fratres". This sounds like a general confession of the joys of my youth. If these old "Standard Bearers" were living to-day they would attract as much attention as that old and delightful pagan Diogenes and his lantern in his home town. To be more modern, they would attract as much attention as an itinerant advertisement moving down Main Street with his sign—"Coffee and doughnuts served at Childs' Cafeteria, 10 cents".

Passing from boyhood to young manhood, the only attraction connected with my parish church which I recall, was an old semi-religious military organization, called the "League of the Cross Cadets," and this until I exchanged my gold-braided suit for the cassock of a seminarian. I recall no war to justify the erection of monuments to the Unknown "Standard Bearers." Where were they, if any were in the flesh in my passing young Catholic manhood? The writer in question calls for an indictment of our young men and women. The same might be very well urged and that in good faith against all young men and women, Catholic and Protestant alike. Here on the campus we have 12,000 young men and women. Advertise by all means of publicity a lecture by some distinguished man from home or abroad—What is the result? A baker's dozen to hear the learned dissertation. If by chance an admittance fee is charged (experience dictates otherwise), the lecturer would be obliged to appeal to the Associated Charities for his fare to Chicago, New York, or London. An endowed chair saves many embarrassments. Young men and women are

the same the world over. Catholicism or Protestantism does not give young men and women a special faculty for dry entertainment. Some one has said, "the only permanent thing in the world is human nature".

The list of amusements enumerated in the article is "a corn roast, swimming party, bowling match, hay ride, fudge party and what-not". This sounds like a carnival minus the confetti. Our young Catholic men and women of the West would never be attracted or satisfied with a one-ring circus. Here in the West, we are as yet babies in swaddling clothes in comparison with the East, even though we recognized the graves of the fudge parties and the like.

The writer becomes catechetical. He asks; "Why did God create us?" We still ask the babies in No. I, and the simple answer is: "To know God, to love Him with our whole heart". "The modern answer seems to be to work (less every year), to eat, drink, swim, dance, ride, go to movies, act the fool and play the rest of life." This sounds like a new addition to the deadly sins. If not that, then the echoes from some convention hall where the Methodists are in secret session.

I wonder if old Plymouth Rock of Boston has not been dynamited and pieces of that precious Puritan relic have influenced his thought. He laments the changed conditions. We in the West are not so parochial as all that. If the young Catholic men and women in the East are attracted still to fudge parties and hay rides—we are sorry. If the "Standard Bearers" left these old relics, then, to their requiem, we cannot intone "Amen", but "Deo Gratias". There still lingers in the minds of some a fond anticipation of a golden age of new "Standard Bearers". They still look back and across a misleading perspective and discuss what we had in the long, long ago.

They still think that some how or other great leaders will come who will develop latent talent and taste in our young men and women, and lift them up to higher planes than the average to-day. I don't think so. The present descendants of the "Homo Sapiens" are true sons and daughters of old Adam and Eve. We priests must give our young men and women something worth while. Our priests and sisters must give our children the taste for the higher things of life—

whether pertaining to Church or country. We who stand at the altar and in the pulpit must do our part. We must put ordinary things and such as have stood the test, in an extraordinary way. Card parties, hay rides, swimming and the like are neither the handmaids, nor the first and easy steps to a religious and intellectual life. We know this—more than *know it;* we believe it with all our heart, and we rejoice that zealous priests have not exchanged the Catechism for the golf stick. We are glad many priests are getting away from the methods of the five and ten-cent stores. We proclaim that the "Standard Bearers" are the noble priests of God, who in season and out of season work in the scorching sun of the vineyard of the Lord and these, "a great multitude which no man could number, clothed in white robes and palms in their hands". Let us pray to the Good Lord to hold up the arms of these holy servants. Give the young men who are to follow them a training so that they may recruit, hold and win both young and old to perpetuate "the grand work and noble achievements of our forefathers in behalf of Catholic principles entrusted to us as precious heirlooms."

OLIVER A. WELSH C. S. P.
Newman Hall, Berkeley, California.

GREGORIAN CHANT RHYTHM.

To the Editor, THE ECCLESIASTICAL REVIEW:

The most disputed question in the restoration of the traditional Gregorian Chant has been that of its rhythm. A communication[1] which appeared last year in the pages of the ECCLESIASTICAL REVIEW again takes exception to the so-called free rhythm which serves as the guiding norm in the practical rendition of the Chant to-day. It does not seem proper, however, to disregard the fact that the Holy See has stated its position in the matter. Consequently, after being repeatedly urged thereto, the present writer feels impelled to call the attention of the readers of the above-mentioned communication to the wishes of the Holy See as set forth in a Letter from the Prefect of the Congregation of Rites.

[1] Rev. Ludwig Bonvin, S.J., ECCLESIASTICAL REVIEW, May, 1928, p. 516. Cf. also the article by the same author in *The Catholic World,* August, 1928, p. 601, "Phases in the Knowledge of Gregorian Music".

The Letter of Cardinal Martinelli, Prefect of the Congregation of Rites, dated 18 February, 1910, and sent by special commission of Pius X, to Monsignor Haberl (at that time President of the Association of St. Cecilia in Germany, Ratisbon, Bavaria), was designed to put an end to the bitter controversies concerning the rhythm of the Chant. (The entire Letter and a commentary on it, also the edifying acceptance of the Letter by Monsignor Haberl, are given in the ECCLESIASTICAL REVIEW, June, 1910, p. 734.) From the Letter one concludes that the free rhythm, which constitutes the basis of the Vatican edition, is binding upon all.

To quote from the Letter itself: "His Holiness has learned that . . . a view concerning the Vatican edition of the liturgical Chant is being spread which is absolutely false in itself and very prejudicial to the uniform restoration of the said Chant in the whole Church. It is insinuated that the Holy Father in publishing the aforesaid edition did not intend to embody in it a special form of rhythm, but to leave to the individual music directors the right to apply to the series of notes, taken materially, any rhythm they deem most appropriate.

"How erroneous this opinion is may be deduced from a simple examination of the Vatican edition in which the melodies are evidently arranged according to the system of the so-called *free rhythm*, for which also the principal rules of execution are laid down and inculcated in the preface to the Roman Gradual in order that *all* may abide by them and that the Chant of the Church be executed uniformly in every respect. Moreover, it is well known that the Pontifical Commission charged with compiling the liturgical Gregorian books had expressly intended from the beginning and with the open approval of the Holy See to mark the single melodies of the Vatican edition *in that particular rhythm*. Finally, the approbation which the Sacred Congregation of Rites bestowed upon the Roman Gradual by order of the Holy Father extends not only to all the particular rules by which the Vatican edition has been made up, but includes *also the rhythmical form* of the melodies, which, consequently, is inseparable from the edition itself. Therefore, in the present Gregorian reform it has always been and still is absolutely foreign to the mind of the Holy Father and of the Sacred Congregation of Rites

to leave to the discretion of individuals such an important and essential element as the rhythm of the melodies of the Church is." (Italics are the writer's.)

The Letter concludes by requesting Monsignor Haberl to exhort "the patrons of Church Music to desist from all attempts which in the present state of archeological, literary, and historical studies, cannot have a serious and gratifying result. They only serve to confuse the minds of the less experienced and to alienate hearts from the Gregorian reform, as it was intended by the Holy Father and which, also with regard to the rhythm, has not only been accepted and more and more elucidated through new and useful researches by the most renowned Gregorian theorists, but is now actually rendered with complete and consoling success by innumerable schools in all parts of the world."

Consequently, even if the contentions of those who reject the free rhythm should be correct from the standpoint of musical research work, we are nevertheless not permitted to follow them in the practical use of the Chant until the Holy See ordains otherwise.

Moreover, it may be well to add that there is no indication of a change of attitude on the part of the Holy See as to the question of free rhythm. Some of the advocates of other rhythmic systems seem to attach great importance to a rather recent work on Chant rhythm by Dom Jeannin, O.S.B. It is known that the Blessing given to Dom Jeannin by the Pope was merely a personal favor bestowed prior to his Oriental trip, and that there was no thought of giving even a semblance of official sanction to the investigations he might make. Finally, in all fairness to Dom Jeannin, let it be noted that he himself declares in the first volume of his work that, whereas the Vatican edition of the Chant is based upon the system of free rhythm, it is evidently the intention of ecclesiastical authority that the Chant be rendered in conformity with that system and that it is not lawful to put into practice any system of measured rhythm, even though it be historically correct. This, however, does not prevent him from expressing the respectful hope that some day Rome may see fit to alter her present position in the matter.

STEPHEN THUIS, O.S.B.

Saint Meinrad, Indiana.

"PASTOR" AND "RECTOR" IN "THE OFFICIAL CATHOLIC DIRECTORY".

Qu. Would you please explain in the ECCLESIASTICAL REVIEW the following question? While *The Official Catholic Directory*, in listing the parishes of the different dioceses in the United States, adds to the names of priests in charge thereof the title "pastor" in some cases and "rector" in others, and omits any title after many names, it would interest me to know the canonical status of these different classes of the priests in charge of their respective parishes. Priests who in *The Official Catholic Directory* are designated as "pastors" are bound to say the Masses *pro populo,* while priests who have no such title affixed to their names seem to be excused from this obligation.

Resp. One would hardly be warranted in attributing to *The Official Catholic Directory* sufficient authority to determine the canonical status of priests listed in its pages and their consequent obligations.

The principles defining the requisite conditions for a parish are laid down (a) in canon 216 of the Code of Canon Law; (b) in the declaration of the Consistorial Congregation of 1 August, 1919;[1] and (c) the letter of the Apostolic Delegate of 10 November, 1922, in which he communicated some questions on these matters which he had submitted to the Pontifical Commission for the Authentic Interpretation of the Canons of the Code under date of 20 March, 1921, and the reply of the Pontifical Commission of 26 September, 1921. These principles have been discussed so frequently from various angles in the ECCLESIASTICAL REVIEW that it should scarcely be necessary to renew the discussion at this time.

It can hardly be maintained that the editors of *The Official Catholic Directory* attach any such importance as our inquirer seems to imply, to the use or omission of those titles. Doubtless they feel bound to print or omit such titles just as the report submitted to them reads. Neither is it the province of this REVIEW to determine the canonical status of individual priests or of the priests of various dioceses. All that can be said is this: given the proper division and assignment of a

[1] *Acta Apostolicae Sedis,* XI (1919), 346-347. From the tenor of this declaration there is very good reason to believe that it has the conditions of the Church in these United States in mind.

distinct territory with its group of people, its church, the regular collections, etc. as its "endowment", and a special "rector", there will be a canonical parish whose "rector" is a canonical pastor with the obligation of applying the Mass *pro populo* on the prescribed days.

EXTREME UNCTION AT EXECUTION OF CONDEMNED CRIMINAL.

Qu. To the best of my knowledge, the common teaching and the common practice in this country exclude the bestowing of Extreme Unction on a condemned criminal, unless, of course, he happens to be dangerously ill. In the London *Tablet*, on page 296 of the issue of 8 September, 1928, occurs the following passage: "In the past, prison chaplains attending condemned men have had trouble with the white cap. Only with difficulty could they uncover the forehead properly for the single unction which suffices in such sad circumstances. At Gerald Toal's execution, an improved white cap was used, with an easily raised flap. Thus any painful fumbling was avoided and the priest could pronounce without distraction the comforting words: 'Through this holy unction may the Lord pardon thee whatever sins thou hast committed'."

Even if the anointing takes place immediately after the execution, this looks as if perhaps the practice in the British Isles is contrary to our own.

Resp. Anointing after the execution is proper, and *perhaps* should be done. The executed person is very probably living, but in a dying condition, and as Extreme Unction is *the* Sacrament for the dying, it may be given conditionally. This was not recommended nor done formerly because death was believed to take place instantly: that is, a person was supposed to be dead when apparently so, or when pronounced dead by a physician. In recent years medical science has shown that apparent death and real death can never be said with certainty to be simultaneous. It is nearly always a matter of minutes and probably of hours between them.

Kilker, in his treatise on Extreme Unction, p. 220, says: "Priests will find practical application of these opinions (medical and theological concerning the uncertain moment of real death) not only in the many accidental deaths which occur daily, but in the executions of criminals by hanging, electrocution or shooting. In every instance the priest should en-

deavor to administer as quickly as possible the sacrament of Extreme Unction to the unfortunate man."

As to the practice in America, we know that this *is* done: how generally, we cannot say at this writing.

PROXIES FOR SPONSORS AT BAPTISM.

Qu. Are persons who are prohibited by canon law from acting as sponsors in Baptism allowed to act as proxies for others? Can a woman stand as proxy for a man and vice versa?

Resp. Canon 765 n. 5 permits a proxy for the actual sponsor at baptism, without, however, in any way determining the qualifications for the proxy. Nor does it seem that for the validity of his action any special qualifications are required except that he have the use of reason in order to be able to accept and carry out the duty of acting in the name of the sponsor. There is nothing in the Code or in the various decrees of the Holy See that would exclude a woman from acting as proxy for a man or vice versa. The principles of procuratorship recognize that such a proxy is admissible. That not all those who are excluded by canons 765 and 766 are forbidden to act as proxies is evident from an instruction given by the Holy Office, 15 September, 1869, in which it expressly declared that, while the parents of the baptizand could not be sponsors, they might act as proxies.[1] It would, however, be unlawful to admit those in the capacity of proxies who are excluded by canon 765 n. 2 from being sponsors; for in virtue of canon 2259 § 2 they are to be refused all active participation in the sacred function. It is true that as proxies they do not act in their own name; nevertheless they do exercise some active participation in the sacred rite.[2] However, if they were admitted as proxies, their participation would be valid and they would effectively execute their proxy. Similarly it would be unbecoming to admit an unbaptized person to act as proxy for a Catholic sponsor.

[1] *C. I. C. Fontes* n. 1011.

[2] Cf. F. E. Hyland, *Excommunication*, Washington, 1928, p. 68, who points out that even playing the organ or singing in choir would constitute such active participation in the divine services.

WITH OR WITHOUT THE POSSESSIVE.

Qu. We see frequently the names of churches, schools and other institutions written in different ways; St. Michael Church, St. Michael's Church; St. Joseph Hospital, St. Joseph's Hospital; St. George School, St. George's School. Are not our churches and other institutions not only named for a particular saint but also placed under his patronage, showing possession in a certain sense. In Latin we use the genitive. In English would not 's be required?

Resp. Secular papers mistake things Catholic frequently. However, in this instance they are in accord with Catholic English usage. We speak properly of The Lady Chapel, Our Lady Convent, the Society of Saint Vincent de Paul, and the St. Hilda Guild. The possessive or genitive form in Latin is correct. The full phrase is "Ecclesia Deo dedicata et in honorem Sancti Michaelis". The church is always dedicated to God. "Titularis sive patronus ecclesiae is dicitur, sub cujus nomine seu titulo ecclesia fundata est et a quo appellatur." S.R.C. 9 May, 1857. Name and title have the same significance. We can carry the idea of possession too far.

WEARING HATS AT MILITARY MASS.

Qu. I observed at a funeral recently that an organization of Catholic men in "full dress" wore their hats during Mass even during the Consecration. What is to be said of such a practice?

Resp. We take it that the organization referred to is military or quasi military and is accoutred as such. At Mass an organization of this kind assists as a guard or escort or in its military capacity. It salutes and behaves in accepted military style.

COMMEMORATIONS AT NUPTIAL MASS.

Qu. Will you kindly answer the following question relating to Nuptial Mass. The Rubrics say: "Diebus impeditis dicitur Missa de die cum Com. (etiam Nat. Dni et Dom. Resurrectionis de licentia Ordinarii, ex justa causa) pro Sponsis (unica conclusione cum prima)." Does this mean that the commemoratio pro sponsis is to be added to the first oration irrespective of other commemorations, or that it is to be added to the first "sub unica" on days when there are no commemorations?

Resp. The Rubrics of the new Missal do not allow any doubt. See "Additiones et Variationes in Rubricis Missalis", II, 2, about the middle of the paragraph. "In his casibus exceptis, dicitur Missa de die, in eaque additur oratio pro Sponsis, sub unica conclusione cum prima." Therefore, the commemoration "pro Sponsis" is always added under one conclusion to the first rubrical oration, whether this first oration is the only one or is followed by others.

The Baltimore Ordo is also clearly and accurately worded, page 17, fourth line and following; "Hisce diebus, dicitur Missa de die, addita oratione pro sponsis sub unica conclusione cum prima oratione Missa de die."

PUBLICATION OF THE BANNS AND THE PAULINE PRIVILEGE.

Qu. Your response under the head "Publication of the Banns of Marriage" in the December issue suggests another question. What if one of the parties to the proposed marriage were involved in the "casus Apostoli"? Since the previous marriage is not dissolved until the second marriage actually takes places, the publication of the banns would not seem to be becoming. Why then a "dispensation" from something that in itself would be abhorrent to the Catholic sense, namely: announcing a marriage of one who at the time has a legitimate wife or husband?

Resp. If it is not unbecoming to admit a convert bound by a "matrimonium legitimum" to a new marriage by the use of the Pauline Privilege, why should it be unbecoming to publish the banns of such a marriage? The Code does not make any exception in this respect, neither have we seen any document or authority to justify omitting the publication of the banns for such a marriage. It cannot be denied, however, that publishing the banns of such a marriage might cause great wonder; for few of the laity understand the meaning of the Pauline Privilege. It is for this reason that a dispensation would be in order. Nevertheless, the occasion might also be improved to explain the privilege, especially in case it is to be feared that the omission of the banns would obviate the danger of wonder and of a *scandalum pusillorum,* seeing that the fact of the marriage is very likely to become publicly known.

SUBDELEGATION OF POWER TO ASSIST AT MARRIAGES.

Qu. A curate asserts that, where a pastor gives his curate general delegation to perform marriages, the curate in turn can give delegation to another priest wishing to perform the ceremony. Is that correct? S.

Resp. It is correct to say that an assistant who has received *general* delegation to assist at all marriages in the parish to which he is assigned can subdelegate a certain priest to assist at a particular marriage in that parish. Moreover, the pastor or ordinary in delegating a certain priest to assist at a particular marriage can authorize him to subdelegate a third priest for that marriage. In the latter case the power to subdelegate must be expressly granted, whereas in the former it is implicitly contained in the general delegation according to canon 199 § 3. But there can be no doubt that the one granting general delegation, whether the local ordinary or the pastor, can deprive the assistant with general delegation of that power by expressly excluding the right to subdelegate. The solution of the two cases above was given by the Pontifical Commission for the Authentic Interpretation of the Canons of the Code under date of 28 December, 1927, viz.:

IV. De subdelegatione assistendi matrimoniis

D. I. An vicarius cooperator, qui ad normam canonis 1096 § 1 a parocho vel loci Ordinario generalem obtinuit delegationem assistendi matrimoniis, alium determinatum sacerdotem subdelegare possit ad assistendum matrimonio determinato.

II. An parochus vel loci Ordinarius, qui ad normam canonis 1096 § 1 sacerdotem determinatum delegaverit ad assistendum matrimonio determinato, possit ei etiam licentiam dare subdelegandi alium sacerdotem determinatum ad assistendum eidem matrimonio.

R. *Affirmative* ad utrumque.[1]

IMITATION CANDLES ON ALTAR.

Qu. The Sacred Congregation of Rites, 11 May, 1878, ad Dub. XIII, answered "tolerari posse" to the question, "May six large tin imitation candles be used with smaller wax lights moving upward by a spring?" (Ecclesiastical Review, March, 1924, p. 314.)

[1] *Acta Apostolicae Sedis*, XX (1928), 61-62.

Under that ruling, may I use an imitation candle of wood or paper, properly painted, provided a short candle be inserted at the top and moved upward by a spring?

Resp. It is clear enough that the S. Congregation does not intend to make any rule concerning the material of the imitation candle, provided it can firmly hold the small wax light that is pushed upward by a spring.

"LAUS TIBI, CHRISTE" AT REQUIEM MASS.

Qu. Should the "Laus tibi, Christe" be said in a Requiem Mass?

Resp. Yes. But the celebrant does not kiss the Missal, nor does he say: "Per evangelica dicta deleantur nostra delicta". S.R.C., D. 2956, ad 12um.

NUMBER OF CANDLES AT EXPOSITION.

Qu. When the Blessed Sacrament is exposed on the first Friday of the month for the entire day, what is the number of wax candles required by the Rubrics?

Resp. There must be *at least twelve* candles continually burning. (D. 3480.) But it would be proper to use the same number of candles as prescribed by the "Instructio Clementina" for the Forty Hours' Adoration, i. e. twenty.

PLACE OF MONSTRANCE AT BENEDICTION.

Qu. At Benediction of the Blessed Sacrament on an ordinary Sunday may the monstrance stand on the altar proper, or should it be placed over the tabernacle?

Resp. For a short Benediction on an ordinary Sunday, the monstrance may stand on the altar. Yet it is always better to place it on a throne over the tabernacle. See Hebert, *Le Cérémonial,* page 314, footnote 7.

THE ABLUTION IN COMMUNION OF THE SICK.

Qu. What regulation is indicated by the Rubrics as to the disposition of the ablution when giving Holy Communion to the sick?

Resp. The latest edition of the Rituale Romanum (Titulus IV, Caput IV, No. 22.) speaks as follows. "Aqua vero ab-

lutionis suo tempore mittitur in sacrarium, vel si hoc desit, in ignem." That is to say, the water of ablution is to be disposed of in the sacrarium or is to be burned.

The preceding edition of the Rituale Romanum directed that the ablution be given to the communicant. Of course, the priest should be guided by the latest official edition of the Rituale Romanum and its regulations in this as in all similar cases should be followed.

RELIGIOUS SENTIMENT IN ADVERTISING.

To the Editor, THE ECCLESIASTICAL REVIEW:

I clipped recently an advertisement found in a daily paper. It consists of a letter from a community of Sisters whose name and address are given, commending highly a certain proprietary medicine alleged to be of great value in upbuilding the health of Sisters and overcoming colds. Sometime ago I found a similar letter from another community whose name and address were indicated, commending the same medicine. I wrote to the superior of this institution and asked her if the letter was authentic. She never replied to me. Since the medicine in question carries the name of an alleged priest who is supposed to have lived seventy years ago, and such letters are sought from sisterhoods for advertising purposes, may we not conclude that, if these letters are genuine, the producers are trading on religious feeling for profit.

It seems to me, to say the least, that the giving of such letters is a serious error against good taste. Furthermore, it creates presumption that these recommendations are given for a consideration of one kind or another. But aside from this there are other aspects of the matter which merit attention. May not such advertisements mislead many and cause them to neglect the calling of a physician, and substitute the preparation in question for the advice of a doctor with a chance of serious consequences? May not Sisters themselves make such a mistake? Furthermore, if such a letter should be given to a manufacturing firm and in the light of better knowledge and judgment the writer would wish to withdraw it, would she not have serious difficulty in doing so?

This much may be said concerning the firm which puts out the medicine in question. Some years ago four thousand bottles of it were seized by Federal authorities on the charge that the product was misbranded. The officials declared that the claims were fraudulent and likely to induce the public to believe "that said drug was a cure for consumption, whereas in truth and in fact it was not a cure for consumption". Judgment of condemnation and forfeiture was entered. The firm was forced to pay the costs of the proceedings and execute a bond of $5,000. Following that period the advertising became more conservative. A national medical association informs the writer that misleading advertisements have appeared again.

If any of your readers have at hand the *Linzer Quartalscrift,* they will find in volume 79 of 1926, on page 109, a very strong protest against priests in Germany who have permitted the exploitation of their priestly character for the advertising of medicine. The author of the article in question cites actual instances that go to lamentable extremes in this mistaken way. He finds fault with Catholic papers in his own country which further this process by carrying advertisements of the kind which he describes.

MEDICUS.

KNEELING AND STANDING AT HIGH MASS.

Qu. In order to answer a question on which I have heard divergent opinions, will you be kind enough to indicate the regulations which govern the attitude of the clergy after the Consecration at High Mass?

Resp. The Ceremonial for the Use of Catholic Churches in the United States, 9th edition, page 138, speaks as follows. "During High Mass the clergy remain standing . . . . after the Elevation until after Communion." There is an exception to this rule at a Requiem Mass, at a ferial "Missa Cantata," in Advent, Lent, on Ember Days and vigils. Then only, the clergy, and therefore the laity, remain kneeling from the Sanctus to the Pax Domini inclusively. See L. Hebert, S. S., *Leçons de Liturgie, Le Cérémonial.*

INCENSING CHOIR AND MINISTERS AT SOLEMN VESPERS.

Qu. In Solemn Vespers, by whom should the choir and the ministers be incensed—when, as is our custom, the celebrant in surplice and cope, is assisted by two priests in surplices (deacon and subdeacon, we call them), who sit on the bench with the celebrant but take no special part in the singing except to sing the versicles and the "Benedicamus Domino"? (The antiphons are sung by two or more clerics up in the choir with the organist.) Does Wapelhorst refer to such as our deacon and subdeacon when he speaks "De Assistentibus in Vesperis Solemnibus"? In Par. 553, N. 4, Wapelhorst says: "Deinde, si nulli vel duo tantum adsint pluvialistae, thuriferarius incensat chorum eodem ordine ut diaconus in Missa solemni," etc. Does this apply to our case, or should we follow our custom of having the deacon incense the celebrant, the subdeacon and the choir?

Resp. At Solemn Vespers, when the celebrant is assisted by two priests in surplice, he is incensed during the Magnificat by the first of these two assistants. But it is the censer-bearer who should incense the celebrant's two assistants and the clergy.

The tenth edition of Wapelhorst, published in 1925, is still more precise than the preceding one. See page 513, no. 356, 6: "Primus pluvialista incensat celebrantem. Deinde, si quatuor vel sex pluvialistae adsint, ultimus (*alias thurifer-arius*) incensat chorum, ut diaconus in Missa solemni."

By "primus pluvialista," Wapelhorst means the first assistant (who sits on the bench at the right-hand of the celebrant). This is clear from the diagram given on the first half of page 513. In no case should this "primus pluvialista" incense anyone but the celebrant.

If besides the two assistants of the celebrant there are two or four cope-bearers, it is the last of them who should incense all persons other than the celebrant. Wapelhorst's directions are confirmed by other rubricists, such as L. Hébert, S.S., *Leçons de Liturgie á l'usage des Seminaires*," tome III; Le Ceremonial, page 159. "Le premier assistant encense l'officiant et rend l'encensoir au thuriféraire qui le donne au dernier chapier. Celui-ci encense les assistants, les autres chapiers, le chœur, et est lui-meme encensé de deux coups par le thuriféraire."

COMMEMORATION OF FERIA.

Qu. A question has been raised as to the Commemoration of the feria in a private votive Mass. What is the rule?

Resp. In a private votive Mass the second oration is always that of the office of the day even on a minor feria. See Wapelhorst, *Compendium Sacrae Liturgiae,* p. 82, no. 9; or Wuest-Mulaney, *Matters Liturgical,* p. 128.

WHEN MATINS IS SUNG IN CHOIR.

Qu. When Matins is sung in choir, should the clergy stand up for the versicles before the lessons, or should they remain seated till the Pater noster is intoned by the hebdomadary?

Resp. When Matins is sung in choir, the clergy should stand up for the versicles before the lessons. See Wapelhorst, tenth edition, pages 501-502, no. 8; "Standum est in choro. . . (e) ad versus post psalmos nocturnorum, ad absolutiones et ad primas benedictiones cujuscumque nocturni."

HUMERAL VEIL AT PRIVATE BENEDICTION.

Qu. When a priest is going to give private Benediction with the pyx at the close of Holy Hour, unassisted by any servers, is it all right for him to wear the humeral veil from the sacristy to the altar, and back to the sacristy?

Resp. No rubricist would allow the minister, even if he is not assisted by any server, to wear the humeral veil from the sacristy to the altar, or from the altar back to the sacristy. The veil should be laid beforehand on the steps of the altar or on a special support within the minister's reach.

Criticisms and Notes

TRACTATUS DE SACRAMENTIS. By the Rev. G. Van Noort; two volumes; 4th edition. Edited by J. P. Verhaar. Societas Anonyma Pauli Brand, Hilversum, Holland. Vol. I (1927); Vol. II (1926).

This well known author in the field of apologetics and dogma has given in this latest publication a very valuable and helpful work to both professors and students who are engaged in the special study of the dogmatical aspect of the Sacraments. The first volume treats of the Sacraments in general and of Baptism, Confirmation and the Holy Eucharist in particular. The second volume, treating of Penance, Extreme Unction and Holy Orders, is compiled from the notes of the Rev. G. Van Noort by the editor. The reader will be disappointed when he discovers that the present work was given to the press incomplete, for nowhere does the author treat of the sacrament of Matrimony. On page 127 of the second volume we find the reason for this omission, namely, that the sacrament of Matrimony is generally considered in nearly all seminaries under its canonical aspect. While this may be true, there are dogmatic aspects of this sacrament that certainly would not be out of place in the present work.

The exposition, explanation and refutation of the errors of Protestantism regarding the sacraments, both in general and in particular, are clearly and distinctly stated and give a good idea of this important question. The references to be found in this particular part of the work are excellent. In the treatise on the Sacraments in general, the author discusses the question of the Sacraments before Christ at the end of the first section in conjunction with the sacramentals; but it would have been better had he placed it in the beginning of the tract where the majority of authors treat this question. The subject of the Sacraments in General is treated under the general division of the causes of the Sacraments, but the reason given, namely, "suscipiens qui habet quodammodo rationem causae materialis," might prove misleading. Far better had the author devoted a complete chapter to the consideration of the "recipient" of the sacraments, for its importance warrants such a particular treatment.

All theologians will not agree with the author in his support of the Intentional Causality of the Sacraments. The Moral, Physical and Intentional Causality of the Sacraments are all exposed, but it is to be regretted that the author did not treat the first two as fully as he might have done. A comparison between the treatment of this subject in Tanquerey and by the present author will prove

most interesting. The treatment of the Sacraments in particular is very thorough and complete; the Holy Eucharist is considered from every angle possible in the nature of the work; the author is to be congratulated on the learned and painstaking method employed in showing from quotations of the Fathers that confession was well established in the Church against the oft-repeated claims of Protestant critics to the contrary. The present work is a noteworthy addition to sacramental literature and will prove a valuable aid both to the research of the professor and study of the student.

THE CREATOR OPERATING IN THE CREATURE. Henry Woods, S.J., Ph.D. Gilmartin Co., San Francisco, Cal. 1928. Pp. 218.

In days when philosophy is emphasizing the "organic" to the detriment of the "mechanical", any Catholic work making a similar emphasis is bound to have an appeal. The static, crystallized presentation of Catholic truth leaves out much of its beauty. Father Woods in this book has rather successfully threaded together the various elements of Catholic life, such as will, intellect, providence, creation, grace, faith, sacraments, and the beatific vision, thanks to the application throughout all these orders of the principle of dynamism, or the urge to a higher good. In doing so he is in perfect keeping with St. Thomas, from whom he gives abundant and well chosen quotations at the beginning of every chapter. As a matter of fact, St. Thomas was so imbued with the dynamistic interpretation that he made it the foundation of his first argument for the existence of God, and introduced one of his treatises on grace by a commentary on Aristotle's principle of movement.

One has to have digested thoroughly his philosophy and theology to see it all in the light of a single principle, but Father Woods does not seem to have bitten off more than he can chew. Opening up with a consideration of natural life, he shows that the movement of all things toward an appropriate end in man takes the form of an urge to a universal good. This spontaneous activity impressed on man by God, would in a natural order result in a happiness adequate to this dynamic expansion. But man has been called to a supernatural destiny. He has need of a new dynamic principle adequate to the new destiny and this new principle is grace. The author proceeds to explain the sacraments, faith, and the beatific vision in the light of the new dynamic principle, as before he had explained intellect, will, and creation in the light of natural vital activity.

The work presents no new contribution to the subject, nor does it pretend to do so. The author merely aimed at "gathering together within the brief compass of the teaching of Christian theology and

philosophy concerning the Creator's operation in the creature"—and no one will deny that he has performed his task well. However, a fuller treatment of the Incarnation might have been inserted to show the historical origin of the New Life amongst men.

HANDBUCH DES KATHOLISCHEN EHERECHTS auf Grund des Codex Iuris Canonici und unter Berücksichtigung des bürgerlichen Eherechts des Deutschen Reiches, Osterreichs, Ungarns, der Tschechoslowakei und der Schweiz. By August Knecht. Herder & Co., Freiburg im Breisgau. 1928. Pp. xi—812.

A volume of 207 pages of a small format published in 1918 was the forerunner of the present work which has grown to 812 pages of much larger size. The new book is, however, by far more than a mere commentary of that section of the Code which treats of marriage. For, besides a thorough treatment of those several canons, it is a storehouse of information on many questions more or less related to marriage.

A brief introductory chapter portrays the position of marriage in the world at large; points out the sources of canon law: the natural, the divine-positive and the ecclesiastical law in the strict sense, which together are embraced in canon law taken in a wide sense; and lists the more general literature on marriage legislation. The commentary of the canons offers occasion to expand quite extensively on the teaching of the Church regarding marriage in its various aspects: as a natural contract and as a sacrament, its nature and properties, the impediments, etc. The numerous questions that arise are comprehensively, even though concisely, treated. Throughout, the history of each point of doctrine or discipline is sketched. Some of these historical summaries have grown to quite considerable size. Thus the development of the impediment of Sacred Orders covers more than thirteen pages (pp. 402-415). Likewise that of the impediment of mixed religion (pp. 282-296), which among other things throws some interesting side-lights upon the stand of the German bishops in their struggle with the German government regarding mixed marriages during the last century. The many references to civil law, while not of direct practical value to the American priest, will lend themselves to a better appreciation of American civil law and how it must be met.

One of the most valuable features of the present work is its vast bibliography. Besides the general bibliography at the beginning, countless references are amassed on nearly every page to direct the reader to the special literature, both of older and of more recent

date, that has a bearing on the individual point under consideration. Even the field of medicine is combed to locate the best recent studies where they apply to marriage, e. g. as regards consanguinity or impotence. This almost inexhaustible wealth of the pertinent literature will enable the reader to locate the best information, pro and con, on the doctrine, history and law of the Church concerning almost every detail connected with this subject of prime importance.

After all this one might suppose that the immediate interpretation of the canons is restricted to an insignificant part of the book. That is not the case. For if we abstract from all the above, the commentary proper, such as the "practical" pastor seeks, still occupies nearly half of this very large volume. Besides, a pithy, albeit clear style has enabled the author to compress a fairly extensive commentary within a small space. There is scarcely a point bearing on the matrimonial law that is not taken up for discussion, usually in a highly commendable manner. For easier consultation the interpretation of the canons pertaining to each section is set off from the history and the civil law referring thereto by the heading "*Geltendes Recht*" (prevailing law).

By and large this commentary of the matrimonial law of the Church deserves to rank among the foremost in its field. Nevertheless there are some views expressed in it which are open to challenge. Citing the former legislation, Knecht asserts that a suit to compel the carrying out of an engagement by the celebration of the marriage, even to the point of inflicting censures, is still admissible (p. 155); this is in direct contradiction of canon 1017 § 3. —Why the power to dispense from matrimonial impediments granted local Ordinaries in canons 1043-1045 should be termed "*vicaria*" (p. 215) is not explained and is difficult to understand. The author maintains that in virtue of canon 1045 Ordinaries can dispense in the respective circumstances from the prescribed form (p. 225): by the Code's omitting in canon 1045 all reference to the form which is explicitly mentioned in canon 1043 one is forced to the conclusion that canon 1045 does not confer any power to dispense from the form in these circumstances.—What is found on pages 196-198 and 233 regarding "impedimenta occulta", "casus occulti" must be revised in view of the reply of the Pontifical Commission for the Authentic Interpretation of the Canons of the Code, 28 December, 1927, ad III (*Acta Apostolicae Sedis*, XX [1928], 61).—In several places (pp. 233, 266) the author speaks as though the pastor or confessor could issue a prohibition of marriage ("vetitum", "Eheverbot") the same as the Ordinary is authorized to do by canon 1039 § 1.—What is said on p. 319 regarding the censure inflicted by canon 2319 § 1 n. 2 is correct, provided it is meant that the agreement to raise the hoped-

for children outside the Catholic Church is in force at the time the marriage itself is celebrated: what is said on pages 325-326 in this respect is very misleading.—The treatment of the case involving the impeding impediment of the vow of chastity, etc. suggested in note 5 on page 268, does not harmonize with what is said on page 271.—The view that a judge not only may, but also must, pass sentence of invalidity in the case of a marriage contracted by a woman who before marriage underwent a Porro operation and was certainly and completely rendered incapable of conceiving (pp. 368-369) is hardly tenable. Disregard for the theoretical discussion would anticipate a solution of this intricate question and seems to be at variance with the established practice of the Holy See.

These strictures, which are withal very few for so large a work, are not intended to disparage a very excellent contribution to the canonical literature on Matrimony. For despite these shortcomings it will serve to enlighten the busy pastor on the many matters he must contend with in his pastoral duties and at the same time stimulate a deeper study by directing the reader's attention to the most valuable works on marriage in general as well as on the special questions connected with it. A very serviceable index enhances the usefulness of this solid and reliable commentary.

CATHOLIC PREACHERS OF TO-DAY. With an Introduction by Cardinal Bourne. Longmans Green & Co., New York. 1928. Pp. 265.

This volume of sermons is the composite work of preachers in England, America, Australia, Ireland, and South America. There are seventeen contributors, of whom seven are prelates, seven Jesuits (eight if one of the prelates be included), one Passionist, one Dominican, and one secular, Father Ronald Knox, who contributes the masterpiece of the volume, a sermon on "The Sufferings of Christ". Cardinal Bourne, who wrote the Introduction and contributed the first sermon, says that the "collection is a proof varied but irresistible of the attitude of the Catholic Church where preaching is concerned".

There is no attempt to group the sermons about a common theme. Each sermon stands apart from the others, the subjects varying from "Zeal for the Sanctification of Children", by Monsignor Kolbe, to "The Mellowing of Old Age", by the Rev. Hugh Pope, O.P. The Church is treated under such titles as, "The Rule of Faith", by Monsignor Howlett, and "The Foundation Stone," by Archbishop Richard Downey, and "Unity," by Father Martindale, S.J. The

Eucharist is treated under such headings as "The Bread of Life," "Consecration", "Real Presence", and "The Mass". The remaining sermons deal either with the moral life or saints.

What is lost in unity by such wide range of subject matter is atoned for by the evenness of their quality. Catholic preachers, this work well proves, have a mastery of their language equal to their contemporaries, and this added to the sound background of dogma gives them an unqualified primacy.

THE TREASURE INFINITE. Vol. I. Published by the Rev. F. Bormann, Ipswich, S. D. 1928. Pp. 99.

LA VIE CHRETIENNE PRIMITIVE. Par Dom Henri Leclercq. Bibliothéque générale illustrée. Edition Rieder, Paris. 1928. Pp. 87. Sixty heliogravure plates.

The New Testament is the only study of permanent worth to the cleric. All other disciplines in the seminary course are but contributing elements, which teach the candidate aspiring to the priesthood to understand, carry into action, and preach the Gospel of Christ, who is "the true Light which enlighteneth every man that cometh into this world". When St. John adds that "the world knew Him not" (1 : 10), he merely warns us against placing a false estimate upon activities, titles, and achievements in the material order which are commonly termed "success", and which do not grow out of the humility and self-denial dictated by the Gospel.

From this fact arises the value of such books as *The Treasure Infinite*, which insist upon, or which, like *La Vie Chrétienne Primitive*, remind us of the one thing worth while in the priestly life. Father Bormann sets out to show that the knowledge of Jesus possesses and communicates riches of incomparable worth to mind and heart. Like a burning light it gives beauty and directing power to the whole man in his priestly labors. The author begins by interpreting the Gospel of St. John. Analyzing each chapter briefly, he follows up the text with an explanation of each separate verse in parallel columns. The attractive arrangement of the letterpress is quite as important to the reader as is the clear and concise interpretation, evidently harmonizing with the best recognized commentators on the Gospel.

The French manual, treating of doctrine, devotion and apostolate in the primitive Christian Church, bears the marks of accurate scholarship, as we would expect from the author of the *Dictionnaire d'archéologie chrétienne et de liturgie* and the *Manuel* on the same

topics, which latter work reaches up to the time of Charlemagne. M. Henri Leclercq recognizes the fact that the early Church of Christ derives its liturgical elements of worship largely from Hebrew tradition, which fact is mostly lost sight of by our popular Church historians, who seek to build up a ritual and public worship after the persecutions, as developed under Constantine. Our author appeals exclusively to French sources of information, and this probably prevents his availing himself more fully of recent literature with which English-reading students of the subject have been made already familiar by writers like Fr. Lanslots, O.S.B., in his *The Primitive Church*, or the Rev. William Moran in his *The Government of the Church in the First Century*, Dr. W. O. Oesterley's *The Jewish Background of the Christian Liturgy* (London and Oxford: Clarendon University Press). Modern theologians are gradually beginning to emphasize the value of these studies amid the distracting vagaries which appeal to the polemical element or else to purely sentimental or, what is worse, mechanical devotion. Preachers as well as students of theology will find solid ground, and at the same time interesting details in Hebrew-Christian traditions which attract while informing the mind. Many of our churches are empty at the late Masses because people do not care to hear old-fashioned sermons. We make no converts, as is being pointed out by Dr. Coakley and other observant students of modern trends in religion, because our appeals take on the form of platitudes, if not of cant. It is time to go back to the Life of Christ and of the early Church, by utilizing material like the above, which offers new thoughts to the average reader and replaces by novel form and matter the prosings to which we have become used.

THE PARABLES OF OUR LORD JESUS CHRIST. Elucidated according to the Mind of the Church. Translated from the French of M. J. Ollivier, O.P. by E. Leahy. P. J. Kenedy & Sons, New York. Pp. 421.

Interpretations of New Testament parables have appeared of late simultaneously in German, French and English. Among these the first place as a medium of reference to critical sources and exhaustive application belongs unquestionably to the Jesuit professor and head of the Pontifical Biblical Institute at Rome, P. Leopold Fonck. The recently published volume by Father Philip Coghlan, C.P., (Burns, Oates & Washbourne, 1926) was unable to take account of the fourth Innsbruck edition of Father Fonck's last critical additions, (1927), but it gives evidence of information which the late eminent French

preacher, P. Ollivier, O.P., evidently missed as outside his more popular scope of appeal. Nevertheless the English translation of Pere Ollivier's *Les Paraboles* will make its direct appeal with considerable force to the English-speaking preacher, owing to its dramatic presentation of the local scenery and the personal element which exercises a direct influence upon the hearer. We get the impression of our Lord's vivid figure as He speaks to His disciples and to the multitude by the shores of the Lake, and as He appears along the highways and in the synagogues of Judea, and in the streets of Jerusalem. The information is kept within the bounds of the Gospel narrative and early patristic tradition, with here and there a critical reference to modern writers of comparatively recent date. To the catechist and preacher the book will be of practical use.

DER BRIEF DES HEILIGEN JACOBUS. Uebersetzt und erklärt von Dr. Otto Bardenhewer. Freiburg i. B. 1928.

The master in the field of early Christian literature offers here a Commentary on the Epistle of St. James. The method applied in this volume is much the same as that in the Commentary to the Romans by the same author. An introduction informs us about the contents and form of the Epistle, its author, the addresses, the authenticity and date, the Epistle in early Christian history. In contrast to modern critics who miss a fixed plan in the Epistle, the author insists that a well considered scheme is to be seen. Speaking about the much disputed question of the "brothers" of the Lord, Dr. Bardenhewer denies the identity of "James, the son of Alpheus" and "James, the brother of the Lord". To get a basis for his denial he changes the clear text of Gal. 1:19, where St. Paul says that he first met Peter in Jerusalem, "but other of the apostles I saw none, saving James, the brother of the Lord," thus: "I saw no other apostle, but only James (who however had the rank of an apostle)" (p. 8). This argumentation is not convincing. Concerning the "good works" (Ch. II) St. James does not refer to the teaching of St. Paul (p. 10). The interpretation is as solid as a rock. All the important questions are duly and briefly discussed, fancy theories are disregarded. A valuable feature of the Commentary is the constant use of early Christian literature, which is unfortunately too much neglected in modern Catholic exegesis.

DAS HEILIGE BUCH. Anleitung zur Lesung der heiligen Schrift des Neuen Testamentes. By Thaddeus Soiron, O.F.M. Freiburg i. B. 1928.

The author of this little volume purposes to "introduce the reader practically to the method of reading the Scriptures and meditating upon them" (Foreword). After an introduction on the importance, value, purpose, and different ways of reading the Scriptures, the writer speaks (1) about the method of the cursory reading of the Scriptures, (2) about the method of the systematic reading of Holy Writ, and (3) about the pragmatic reading of the same. The author quotes rightly the old saying: "Scientia Scripturarum est scientia Christi". "Without the knowledge of the Scriptures the love of Christ will not be kindled in us" (p. 11). In the first part the various types of the Scriptural pericopes are treated: narratives about Jesus, reports of miracles, figures and parables, types of characters, reports about the Christian community. By means of selected examples it is illustrated how the reader of the Scriptures should discover the central idea and from here enter into the understanding of the details. The "method of systematic reading of the Scriptures" suggests that the reading be done under a specific point of view; e. g. the reader might endeavor to compose a Scriptural picture of Jesus and His relation to His disciples or His enemies, of Paul and his missionary method, etc. The concept of "Life" in the Gospel of St. John is selected as example for a systematic Scriptural reading. The "method of pragmatic Scriptural reading" considers the various texts of the New Testament in their historical frame, in the *milieu* of the primitive Christian tradition. The pragmatism of the Gospel of St. Mark is selected as example. St. Mark chooses from the life of Christ those facts which suit his purpose: that Jesus is the Messias, the Son of God. The book represents a practical application of the rules recommended in the Encyclical "Providentissimus Deus" and will prove a valuable and inspiring guide to every student of the Scriptures.

IKONOGRAPHIE DER CHRISTLICHEN KUNST. Band I. By Dr. Karl Künstle. Freiburg i. B. 1928.

The well known professor of the University of Freiburg in Breisgau presents here a monumental work of an ikonography of Christian art. "Ikonography is that branch of the science of art which examines the images merely as to their contents. It intends to examine the ideas, which are expressed in the products of art, as to their contents, their origin, and their gradual development, in

order to lead to a correct understanding of the language of images" (p. 5). The first part deals with the "principles" of ikonography, the second with the "ikonography of didactic auxiliary motives" (pictures of animals, death, etc.), the third with the "ikonography of the facts of Revelation". The facts of the Revelation of the Old and New Testament constitute the heart and soul of Christian ikonography. The works of art of Christian antiquity and the Middle Ages "bear the character of a monumental theology" (p. 1). An astonishing amount of material is here gathered and analyzed with the scholarship of a master mind. For the artist and theologian, especially the dogmatist and scripturist this book will be, like Künstle's former volume, *Ikonography of the Saints*, a treasure house of most valuable information. The external splendid appearance of this volume befits the sublime character of its contents.

DEUTSCHE KULTURGESCHICHTE. I. Band. Vom Eintritt der Germanen in die Geschichte bis zum Ausgang des Mittelalters. By Dr. Friedrich Zoepfl. Herder & Co., Freiburg i. B. 1928.

This splendid volume of German "Kulturgeschichte" is written for the educated classes and the students of our higher schools. It summarizes the assured results of scholarship and offers them to the public in popular attractive dress. Yet a great deal of hitherto unpublished source material, especially in pictures, appears here for the first time. The author was fortunate to have access to the valuable art collection of Fürst Carl zu Oettingen-Wallerstein in Maihingen, Bavaria. Moreover, scholars in this field of study will be grateful for the numerous new and interesting illustrations. The work is not a dry collection of dates and facts but a fine analysis of the German psyche as portrayed in word and deed and picture of the past. Form, style, and typographical presentation are chosen according to the ideal purpose of the writer to fill the hearts of Germanic youth with a sacred enthusiasm. But Zoepfl does not write an exaggerated eulogy. With sound objectivity the dark sides also are recorded.

SISTER JULIA (Susan McGroarty), Sister of Notre Dame de Namur. By Sister Helen Louise, A.M., with an Introduction by the Right Reverend Thomas J. Shahan, D.D. New York: Benziger Brothers. 1928.

It is twenty-seven years since Sister Julia was called to the eternal reward of her virtues as a religious, a teacher, a builder and organizer of schools and convents, a ruler first of one community and then of

many, and a steward of inestimable treasures, faithful unto death. The first published record of that life may seem tardy in coming, but the time has not been lost or miscalculated. Much of the material for a biography which only she could furnish was sedulously if secretly gathered during her last years from her own lips; much more was collected within the next decade from those who had known her best; and finally all this, with valuable accretions from Sister Julia's letters and journals, have been put together by a chosen hand in God's chosen hour. The best judges, the numerous company of Sisters and friends of Sister Julia still living, agree that the biographer has done her work very well. She has made her who has been to them for so long only a revered and beloved memory live again in these pages, and show forth imperishably her qualities of mind and heart.

Sister Julia, Susan McGroarty, was a native of Donegal—"faithful Donegal", as Bishop Shahan echoes in his graceful Introduction—and was the third in a family of ten children. She was born 13 February, 1827, and came to the United States with her parents when she was four years old. The family settled in Cincinnati, to be near the brothers of Mrs. McGroarty, Stephen and Hugh Bonner, physicians in that city. The child was sent to school at first to the Sisters of Charity and later to the "French Ladies", as the Sisters of Notre Dame were called for some years after their arrival in Cincinnati in 1840.

On New Year's Day, 1846, the sprightly and beautiful Susan entered the Convent of Notre Dame on Sixth Street as a postulant, and after her first probation was given the religious habit and the name of Sister Julia. It was always a joy to her to tell that she was the first novice clothed by Sister Superior Louise, of saintly memory, then new in the office of provincial superior which she was to hold with such distinction for forty-five laborious years. When Sister Julia had in due course made her religious profession, she was employed as teacher in the Academy at Sixth Street under the great educationist, Sister Alphonse. In 1856 she was sent as mistress of boarders to the convent of Roxbury, Mass., opened two years before; in 1860 she was transferred to Philadelphia as Superior; and after a quarter of a century of wise and kind administration was recalled to Cincinnati as assistant to her beloved Provincial during her declining days. Sister Superior was called to God on 3 December, 1886, and the Mother-General and her Council chose as her successor one who had helped to bear the burden of government and knew something of its responsibilities.

Shortly before her death, Sister Superior Louise had said to her assistant: "Thank God, there are no abuses to be corrected. In-

dividual faults there are, for that is human nature, but there are none of community. Keep out the world and its spirit, and God will bless you." It is not on record whether or not Sister Julia repeated so significant a statement when her work was done: the manner of her sudden call precluded farewells; but those who had known her during all the time of her stewardship feel sure she also could give that account to the Master.

In fifteen years she made fifteen foundations. She saw the number of her subjects and their pupils doubled. She arranged and twice revised, according to the needs of the times, a uniform schedule of studies in all the schools; instituted semi-annual examinations; established two normal schools for novices, and kept her teachers up to the mark by giving them every help in their labors. All this culminated in the opening of Trinity College, Washington, in 1900, the first Catholic College for women with no course below college grade. Here she spent the last year of her life and finished the work the Master had given her to do. This outline is but of the material side; one must read the letters and conferences so generously quoted to learn the spiritual output of strength and holiness which a true mother gave her daughters, and which so well repaid her increasing efforts.

The volume is a credit to the biographer, by its satisfying employment in turn of detail and condensation; and to the publishers by the beauty of paper, type, illustrations, and binding.

EINFUHRUNG IN DIE BILDENDE KUNST. Von Dr. Gottfried Niemann. Anleitung zum Betrachten von Kunstwerken. Mit 8 farbigen Tafeln und 116 Textbildern. Lex. 8vo. B. Herder (Freiburg Brisg.), St. Louis, Mo. Pp. vi—196.

The gift of seeing the beautiful in the art of man as in nature is a grace that may be enhanced by a systematic training of mind, heart and eye, just as it may be destroyed by a false standard of education. Whatever appears ugly in the sight of men is not the defect of God's creation, but the result of a human vision distorted by sin, inherited and actual. Hence the value of training the growing senses to a just estimate of things reflecting the beauty of their Maker.

To the cleric this training is of paramount importance, since he is to make it his life business to interpret the All Beautiful to the children of God, whose end is the eternal fruition of that beauty. Yet education in art does not consist in giving to the student a scientific exposition of esthetic philosophy, with the traditional rules

for observing the principle of unity in variety and variety in unity; nor in loading his memory with names and the historic sequence of "schools", methods of drawing, coloring and symbolic composition. It consists rather in obtaining a right point of view, a proper understanding of aims, and the ability to adjust one's perceptions to the ideals which true art as the expression of beauty calls for. "A single masterpiece such as a painting by Boticelli, rightly viewed, and understood, is", as our author says in his Introduction, "of infinitely greater importance to the artistic sense than a perfunctory survey of all the Italian art treasures with their names and dates."

It is with this nobler purpose of art study that Dr. Niemann sets out in his attractively printed and illustrated interpretation. He does not offer an historical but rather a rational inquiry into the fundamental principles which make art a part of theology inasmuch as its aim is to picture divine truth in sensible images elevating alike heart and mind to perceptions of heavenly truth and virtue, by causing the eye to see the inner as well as the outer form of things presented by the creative genius of man. In this way he comes to define the different forms and contents of a work of art, which has a creative and an imitative element. We learn to distinguish the essential elements of form, style, technique. Painting, plastic, graphic presentation fill each a sphere in the production of works that draw our senses to admire, and each develops a taste which becomes the permanent and guiding element of choice. A clear line of demarcation is thus produced between the high or fine art that is constant and the desultory and misleading aberrations of discordant idealism, naturalism, and artificial impressionism. It were well to have the work translated by a competent student so as to bring its teachings into a wider circle than the German edition is apt to command.

SCRUPLES. By Rev. P. J. Gearon, O.C.C., D.D., B.A. M. H. Gill & Son: Dublin and Cork. 1927. Pp. 202.

The author presents in this work his method of treating scruples, which consists essentially of the following procedure.

1. The penitent must be made to realize and to own that he sees his sins through colored glasses and, therefore, cannot judge them truly. This is the first and fundamental step in the procedure.

2. Being convinced of the fact that he sees his scruples through colored glasses, he must not examine his conscience at all—not even for a second—on the matter of the scruple. It is clearly a useless process.

3. No reference even in the slightest degree must be made to the matter of scruple in confession—not even in a general way. A scruple must be ignored completely in confession as well as in the examination of conscience.

4. The scrupulous person must be stimulated to shake off his "black" or "clouded" glasses by his own voluntary effort.

5. Scrupulous persons must be encouraged to receive Holy Communion and have recourse to prayer for strength to overcome their scruples.

The work is appearing also in French, Italian, Spanish, German and Dutch. The author tells us in his second edition that his little book has received the commendation not only of spiritual directors, but also of the scrupulous themselves.

S. FRANCOIS DE SALES. By E. K. Sanders. The Macmillan Co.: New York. 1928. Pp. x—304.

This popular life of St. Francis de Sales is written by a non-Catholic whose mind and heart are close to the Church. The reviewer found nothing objectionable in its pages from the point of view of Catholic doctrine. It is a successful attempt to picture the man as he lived and worked by developing the outlines of the portrait from the letters of St. Francis and the stories that have come down to us from contemporary writers about his work.

Naturally the author in drawing the picture gives her own interpretation of the mind of St. Francis. The result is a drama which may or may not be true to life. Contact with reality is maintained by occasional references to his letters. The reviewer would have preferred instead of these occasional references the text of more frequent quotations that would have enabled the reader to see into the very mind of the saint. As it is, he often feels that what he is viewing is not the mind of the saint, but that of the author.

EHE, LIEBE UND SEXUALPROBLEM. Von Helmut Fahsel, Kaplan. B. Herder Book Co., Freiburg in Breisgau, St. Louis and London. 1928. Pp. ix—142.

It is not of frequent occurence that a priest writes searchingly and in detail on Marriage, Love and the Sexual Problem as the erudite Kaplan Fahsel does in this volume. The author has made a special and thorough study of the psychology of these great factors of individual and social life. He justly believes that their discussion should by no means be exclusively the property of those who treat them from a merely naturalistic, materialistic and animal viewpoint; but

that it is quite properly the business of the Catholic priest to exhibit their ideal nature, sublime beauty and lofty purposes according to the design of the Creator. He himself does this in a scientific, informative and interesting manner. The style may be a little high for the ordinary reader. The author probably aimed to hold it high because of the nature of his subjects. Although dealing with marriage and sex problems, sentimentality and friendship, the pleasure of the flesh and the urge of nature, the cult of the nude, fashions of dress and the instinct of modesty, the main forms of love, the degrees of free love, divorce, mystic marriage and celibacy, he always moves in an elevated sphere and eschews whatever is low, suggestive or unbecoming. Teachers and students of psychology who read German, will find the book worth while. It is well printed and nicely bound.

RELIGIOESE LEBERSWERTE DES ALTEN TESTAMENTS. Von Lorenz Duerr, O. Professor der Theologie in Braunsberg. B. Herder Book Co., St. Louis, Mo. 1928. Pp. 155.

This neatly printed and well bound book is made up of lectures delivered " On the Catholic Viewpoint of the World " in the Albertus University in Koenigsberg, Prussia. Not only the professors and students of Holy Scripture in seminaries, but also priests and educated persons in general, who love the Bible and are conversant with the German language, will read this book with interest, profit and delight. While the learned author evinces much Biblical erudition, he treats his subject in a popular, interesting and appealing manner. Avoiding textual and similar specifically scientific questions regarding Holy Writ, he aims at and succeeds in showing what a great wealth of solid religious knowledge, comfort, hope and joy is contained in, and can easily be gleaned from, the Old Testament. The book contains a good index and bibliography. Whoever reads it will not fail to increase his love for the Book of Books.

Literary Chat

An item in Literary Chat for March referred to Our Spiritual Life by the Reverend Joseph Bruneau, S.S. The title should have been *Our Priestly Life.*

Everything which stimulates alert interest in the New Testament and promotes the use of it by making that use easy is of immediate value to priests. An eminent Catholic scholar once remarked that mechanical aids are fifty per cent of scholarship. That is to say, our methods of taking notes, indexing them, arranging cross references and the like practically condition

our mastery of what we know. Hence any mechanical device which facilitates our use of the New Testament adds greatly to our mastery of it and strengthens our inclination to use it. On this account the Rev. Dr. Newton Thompson has made us his debtors in highest measure by the publication of *Verbal Concordance to the New Testament.* (John Murphy Company, Baltimore; pp. 394.)

It is the purpose of a concordance to enable one to find all texts in which any given word occurs and repeat the substance in every case. The Dominicans gave us the first verbal concordance of the Bible in 1230. The first Hebrew concordance was published in 1448. The first concordance to the Greek New Testament was published in 1546. The first English concordance dates from 1535. The best known one, however, is that of Cruden, first published in 1738. Three others have appeared in our own time, those of Young, Strong and Walker. At the time of the writing of the article on Concordances in the Catholic Encyclopedia by Dr. Fenlon, no concordance to the English Catholic Bible had been published. Dr. Thompson's Concordance fills that gap in our equipment for facilitating the use of the New Testament.

Our appreciation of this work will be governed largely by our attitude toward the New Testament. If we use it but little, the Concordance means little. If we use it much, as we should, this work will be of greatest service. Those who read and enjoy the sermons of Cardinal Newman will not have failed to notice his mastery of the Bible and his constant use of texts. Exceptional as was his mastery of the Holy Scripture we can hardly think of him as unassisted by a concordance.

A priest who desires to prepare a thoroughgoing sermon on sin, for instance, would find in this Concordance about one hundred New Testament texts in which the word occurs. One about to preach on the angels (Newman's sermon on them comes to mind) would find seventy texts relating to angels by turning to the term in the Concordance. When mere statement is argument, it seems difficult to argue. In any case the writer who has depended on Cruden's for a score of years welcomes this work of Dr. Thompson's with genuine appreciation. The Rheims version is used.

An experiment in rendering meditation helpful and sustaining its attraction amidst the distractions of the ministry is made by the Rev. Dr. John S. Middleton in a little volume of 187 pages. (*Christ and the Priest.* Illustrated Meditations for Priests. Benziger Brothers, New York.) A picture representing an event in the life of our Divine Lord is reproduced to introduce each meditation. It is followed by a corresponding text from the New Testament. The meditation is then set forth briefly with suggested resolutions and prayers. The author states that he is simply experimenting in this first step. He plans a more elaborate development in a future work. Monsignor Chidwick in his Foreword refers to the method of the book as a "stroke of genius in its simplicity and effectiveness". It is assuredly in line with modern pedagogy and experience.

There is perhaps a difference between reading and thinking. When meditations are read it is probable that they are not thought. If the reader of this little work will give careful attention to the picture that introduces each meditation and if he opens his heart to its appeal, the hopes of the author will be fulfilled. The book makes a very pleasing appearance. Type, paper and binding are excellent.

The reading of the Breviary is of singular importance in the life of a priest. It is not alone the official prayer of the Church, and as such the occasion of daily familiar contact with Holy Scripture, the lives of the saints, the homilies of the Fathers, and the strikingly beautiful hymns and prayers that have been sifted out of the experience of spiritually-minded scholars and scholarly saints; it is also a most effective stimulus to piety and thereby the occasion for the enriching of spiritual life. The manner of reciting the Breviary has not escaped the changes that centuries and new conditions

cause. Apart from the recitation of it in choir by certain religious communities, we read it daily in the midst of most diversified duties. Since on an average we spend an hour a day in the reading of it, the mechanical make-up of its volumes is of great importance. Bulk and weight must be reduced to a minimum. This is accomplished by countless cross references, avoidance of needless repetition in the text and the use of suitable type. In aiming to avoid repetitions publishers may go too far and make necessary endless turning from one section of the Breviary to another. Type must be suited to the convenience of the eye. Paper and binding have their own importance as well. With the creation of new feasts an edition of the Breviary gradually goes out of date. It is true that new offices are published separately and obtainable, but this method of taking account of new feasts is not without its disadvantages.

These remarks are prompted by the appearance of a very attractive 1928 edition of the Ratisbon Breviary in 12mo. The volumes measure 4½ by 7 inches and they weigh about 14 ounces each. They open easily. The margins are adequate. A bold-face old style type is used, a style which is most agreeable to the eye. Space has been gained by omitting repetition of the Rubrics which seemed unnecessary. This has permitted many helpful repetitions of small items in a way to avoid references to other pages. Thus, for instance, the Capitulum at None for all of the Commons of the Breviary is reprinted with Prime for every day in the week.

Four booklets containing the Proper for Offices peculiar to different dioceses of the United States accompany this edition. The binding is in five different styles running from black sheepskin to red Russia leather. This edition is most satisfactory from the standpoints of appearance, convenience and durability. (Frederick Pustet Co., New York.)

Catholic teaching holds that all life has moral and spiritual quality and, therefore, that the Gospel message affects all social interests. Nevertheless social interests go their own way, like to make their own gospel and devise their own ethics. Industry is massive, complex, delicately organized and somewhat unethical in its way of looking at life. The priest faces a dilemma in view of this. Must he remain silent in the face of economic injustice because of lack of technical insight into wage processes? Or rather must he speak? Or again must he represent abstract principles and remain so remote from life and practice as to give neither worry to the employer nor consolation to the laborer.

The writer was once in the office of a highly competent insurance expert, a most devout Catholic. During that visit a contract involving a large sum of money was completed over the telephone. The discussion of the details led the writer to feel that one of the steps taken would not meet the approval of theological principles. He asked an explanation and received one which was not quite satisfying. The writer then said, "How would you behave if I told you that what you did was morally wrong?" He replied, "I would put you out of my office. What do *you* know about insurance, its technique, experience and assumptions?"

A pastor in an industrial city sees mill operatives earning about fifteen dollars a week. In the face of such colossal injustice, is he to remain silent or uninformed or indifferent? Is the Church inadequate to the situation? If it has any teaching, any interpretation that bears on such problems, the priest might find it his duty to indicate it.

This is the situation that gave rise to the creation of the Catholic Conference on Industrial Problems (1312 Massachusetts Avenue, N.W., Washington, D. C.) A little twelve-page reprint of the *Report* of its first New England Conference in December at Hartford, Connecticut, offers an insight into its mission to which no priest can be indifferent. The Conference has had seven national meetings and five regional meetings. It has received much publicity, particularly from the Catholic press. Nevertheless the general attitude of the clergy toward its work is one of apathy.

The Paulist Fathers have established a Bureau of Information and Reference Library "to meet the current demand for accurate knowledge of Catholic affairs". It is located at 411 West 59th Street, New York City, and it is open every weekday. This step should be watched with interest since it is in the direction of making possible the meeting of information with the good will of inquirers. The writer does not know of any effort to study the whole problem of making Catholic literature accessible to the general public. Lists of Catholic books in public libraries are published here and there. A writer in the REVIEW called attention last year to the Department of Catholic Books in the public library of St. Louis.

The method of practical apologetics will probably be revised following the experience of the 1928 campaign. Libraries carefully selected and easily accessible and made known by adequate methods of publicity should play an important rôle in this work. The clergy could help efforts like that of the Bureau of Information and Reference Library referred to, by asking gifts of appropriate books from the laity and from the clergy as well.

The REVIEW called attention to the work of the American Library Association in its issue of June, 1928, and the tremendous development of the library movement in the United States. Books are sent through the country from public libraries by trucks. They are deposited in stores, and post-offices in villages. We await the interpreter who will catch and impress upon our Catholic people the vision of the library in whatsoever form, as it may be made into the auxiliary of the missionary in carrying Christ to the world.

Meanwhile it may be well to call attention to the *Catholic Pocket Library,* which contains a hundred booklets issued by the Paulist Press of New York City. Many aspects of practical and doctrinal apologetics are discussed. Perhaps there are few questions raised by prospective converts which are not treated in the series by competent and representative Catholic writers. Separate numbers of the entire collection may be purchased at nominal cost. (Five cents a number, $5.00 for the entire set.)

Much good advice conveyed in a pleasant way and related very directly to every-day life may be found in *Facing Life.* (Meditations for Young Women, from the French of Raoul Plus, S.J. Benziger Bros., New York; pp. 158.) Pastors would do very well to call it to the attention of young girls. The doing of this would afford an opportunity to suggest the practice of a short meditation daily. The following quotation from the little book furnishes a good insight into its spirit and purpose. The author, addessing the prospective girl reader, says: "For the moment, your faith and your actual thoughts are out of touch with each other. When you want to set the water flowing from a pump, you pour a little water into it to start it, meanwhile working the handle. Do the same in your meditation. Instil a few thoughts into your mind, not many, but just enough to make you reflect. When once reflection has begun, when once your own thoughts have begun to well up from the depths of your soul, there is no need to continue reading. Pay yourself the compliment of using your own resources first; and use those of others only in order to make the most of your own."

Books Received

SCRIPTURAL.

BIBLIA SACRA Vulgatae Editionis Sixti V Pont. Max. Iussu Recognita et Clementis VIII Auctoritate Edita, Ex Tribus Editionibus Clementis Critice Descripsit, Dispositionibus Logicis et Notis Exegeticis Illustravit, Appendice Lectionum Hebraicarum et Graecarum Auxit P. Michael Hetzenauer, Ord. Min. Cap., Professor Sacrae Scripturae et Consultor Pontificiae Commissionis Biblicae. Editio tertia recognita. Ratisbonae, Romae, Neo-Eboraci et Cincinnati: Sumptibus et typis Friderici Pustet. 1929. Pp. xx—1288. Pretium, $5.00.

DIE VORCHRISTLICHE UND FRÜHCHRISTLICHE ZEIT DES PAULUS. Nach seinen geschichtlichen und geographischen Selbstzeugnissen im Galaterbrief. Von D. Dr. Ernst Barnikol, ord. Professor für Kirchengeschichte und Geschichte des Urchristentums. (*Forschungen zur Entstehung des Urchristentums des Neuen-Testaments und der Kirche,* I.) Walter G. Mühlau Verlag, Kiel. 1929. Seiten 94. Preis, 3 *Mark* 50.

THEOLOGICAL AND DEVOTIONAL.

A CONVERT-PASTOR EXPLAINS. By the Rev. J. R. Buck, Pastor of St. Joseph's Church, Salem, Oregon. With a Foreword by the Rev. Edwin O'Hara, LL.D. Second edition, revised. Bruce Publishing Co., New York, Milwaukee, Chicago. 1929. Pp. 192.

TRUST. By Mother Mary Loyola. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. 184. Price, $1.85 *net.*

LIVING FOREVER. By Josephine Van Dyke Brownson, author of *To the Heart of the Child, Catholic Bible Stories,* etc. Illustrated by Anna Pell Woollett, R.S.C.J. Macmillan Co., New York. Pp. x—290.

EINFÜHRUNG IN DIE BILDENDE KUNST. Anleitung zum Betrachten von Kunstwerken. Von Dr. Gottfried Niemann. Mit 8 farbigen Tafeln und 116 Textbildern. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1928. Pp. 195. Price, $3.60 *net.*

EINFÜHRUNG IN DIE SUMMA THEOLOGIAE DES HEILIGEN THOMAS VON AQUIN. Von Dr. Martin Grabmann, O. Professor an der Universität in München. Zweite neubearbeitete und vermehrte Auflage. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1928. Pp. viii—183. Price, $1.65 *net.*

A MODERN MARTYR. Theophane Vénard (Blessed). Revised and annotated by the Very Rev. James A. Walsh, M.Ap. Catholic Foreign Mission Society of America, Maryknoll, N. Y. 1928. Pp. 238. Price, $1.00 *postpaid.*

SAINT BERNARD DE CLAIRVAUX. Un moine arbitre de l'Europe au XII^{e} siècle. Par Paul Miterre. Librairie de Lannoy, 86 rue du Tilleul, Genval, Belgique. 1929. Pp. 192. Prix, 15 *fr.*

IUS MISSIONARIORUM. Tomus II: De Personis. Auctore G. Vromant, C.I.C.M. de Scheut, Prof. Iuris Canonici. (*Museum Lessianum.* Publications dirigées par des Pères de la Compagnie de Jésus, Louvain. Section Théologique, N° 20.) Éditions du Museum Lessianum; E. Desbarax, Louvain; Giraudon ou Casterman, Paris; et Dewit, Bruxelles. 1929. Pp. xvi—435. Prix, 40 *fr.* (8 Belga).

OF THE JOY OF LOVING GOD. According to the Spirit of St. Teresa of the Child Jesus. By R. P. Mortier, of the Friars Preachers. Translated from the French by the Dominican Sisters of Portobello Road, London. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. viii—96. Price, $1.25 *net.*

SISTER BENIGNA CONSOLATA FERRERO, Religious of the Visitation of Como, Italy, 1885-1916, or "The Tenderness of the Love of Jesus for a Little Soul". Translation by M. S. Pine from the Community Circular of Como. Eleventh edition. John P. Daleiden Co., Chicago. 1927. Pp. 199. Price, $0.50.

VADEMECUM. Proposed to Religious Souls. By a Pious Author. Translation by M. S. Pine, Georgetown Visitation Convent. Tenth edition. John P. Daleiden Co., Chicago. 1926. Pp. 141. Price, single copy, $0.35.

THE PEARL OF COMO, Sister Benigna Consolata Ferrero, a Nun of the Visitation of Como, Italy. With Supplement: Flowers of Gratitude Laid on the Tomb of the Servant of God. Third edition. John P. Daleiden Co., Chicago. 1928. Pp. 166. Price, $0.75.

DIE MUTTERSPRACHE UNSERER KIRCHE. Eine Einführung für das Volk. Von Franz Schneider. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1928. Pp. vi—56. Price, $0.25 *net*.

LENTEN SERVICE. From Holy Writ and Liturgy and Approved Sources. American Franciscan Missions, 133 Golden Gate Ave., San Francisco. 1929. Pp. 27. Price, $5.00 a hundred.

LE DÉCALOGUE ou La Loi de l'Homme-Dieu. Conférences Prêchées a la Métropole de Besançon, Années 1866, 1867, 1868. Par Monseigneur Besson, Évêque de Nimes, Uzès et Alais. 2 vols. Seizième édition. Pierre Tequi, Paris–VI^e. 1929. Pp. vii—486 et 422.

THE ANAPHORAS OF THE ETHIOPIC LITURGY. By J. M. Harden, D.D., Bishop of Tuam. (*Translations of Christian Literature*: III, Liturgical Texts.) Society for Promoting Christian Knowledge, London. 1928. Pp. 136.

LITTLE LIVES OF GREAT TERTIARIES. By Marian Nesbitt. With a Preface by F. Anselm Keane, O.F.M. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. vi—86. Price, $0.65 *net*.

SOME METHODS OF TEACHING RELIGION. A Survey, Submitted in Part Fulfilment of the Prescribed Exercises Leading to the Degree of Ph.D., National University of Ireland. By John T. McMahon, M.A., Ph.D., Inspector of Religious Instruction, Archdiocese of Perth, West Australia. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. xiv—265. Price, $3.65 *net*.

ST. PAUL. By Fernand Prat, S.J. Translated from the Original French by John L. Stoddard. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. ix—214. Price, $1.70 *net*.

THE SUMMA CONTRA GENTILES OF ST. THOMAS AQUINAS. The Third Book: Part II—Chapters LXXXIV to CLXIII. Literally translated by the English Dominican Fathers from the Latest Leonine Edition. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. viii—218.

CONFÉRENCES À LA JEUNESSE DES ECOLES. Par Ch. Vandepitte, D. H. Première Série: Grandes Vérités du Salut et Devoirs d'État. Deuxième Série: Devoirs envers Dieu et envers le Prochain. Troisième Série: Devoirs envers nous-mêmes. Cinquième édition. Pierre Tequi, Paris–VI^e. 1928. Pp. viii—234, 212 et 246.

A CROWN OF JEWELS FOR THE LITTLE SECRETARY OF JESUS. By the Rev. John P. Clarke, author of *Her Little Way, A Rose-Wreath for the Crowning, The Precious Wounds,* etc. John P. Daleiden Co., Chicago. 1927. Pp. 115. Price, $1.00.

DE SANCTISSIMA EUCHARISTIA, Prima Lineamenta Tractatus Dogmatici, quem in Instituto Catholico Parisiensi habebat Adhémar d'Alès, Sacrae Theologiae Lector. Parisiis apud Gabrielem Beauchesne. 1929. Pp. xv—176.

NOTES OF RETREATS GIVEN BY FATHER BERNARD VAUGHAN, S.J. Recorded from the Notes of Caroline Lady Paget. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. ix—211. Price, $2.25 *net*.

CHRIST THE BUILDER. Conferences and Readings for Visits to the Blessed Sacrament and to Increase Devotion to Our Lord Jesus Christ. By the late Very Rev. Msgr. J. L. J. Kirlin, formerly Director of the Priests' Eucharistic League, Philadelphia. With Preface by the Right Rev. Joseph Schrembs, D.D., Bishop of Cleveland. Benziger Brothers, New York, Cincinnati, Chicago. 1929. Pp. xi—160. Price, $2.00.

ST. MARTIN OF TOURS. The Chronicles of Sulpicius Severus done into English from the French of Paul Monceaux and with an Introduction by him. By Mary Caroline Watt. Benziger Brothers, New York, Cincinnati, Chicago. Pp. xix—260. Price, $2.25 *net*.

ST. THÉRÈSE DE L'ENFANT JÉSUS, 1873-1897. According to the Official Documents of the Carmel of Lisieux. By Mgr. Laveille, Apostolic Protonotary, Vicar General of Meaux. (Crowned by the French Academy.) Translated by the Rev. M. Fitzsimons, O.M.I. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. xvi—447. Price, $2.50 *net*.

THE SANITY OF SANCTITY. Simple Reflections on the Common Sense of Holiness. By the Rev. J. E. Moffatt, S.J., author of *The Morning Sacrifice, Pray the Mass*, etc. Benziger Brothers, New York, Cincinnati, Chicago. 1929. Pp. 169. Price, $1.60 *postpaid*.

THE JURISDICTION OF THE CONFESSOR. According to the Code of Canon Law. By the Rev. James P. Kelly, J.C.D. With a Preface by the Right Rev. Msgr. Philip Bernardini, S.T.D., J.U.D., Dean of the School of Canon Law, Catholic University of America, Washington, D. C. Benziger Brothers, New York, Cincinnati, Chicago. 1929. Pp. xiii—273. Price, $2.65 *postpaid*.

HISTORY OF THE PASSION, DEATH AND GLORIFICATION OF OUR SAVIOUR, JESUS CHRIST. An Exegetical Commentary. By the Rev. J. E. Belser, D.D. Freely adapted into English by the Rev. F. A. Marks. Edited by Arthur Preuss. B. Herder Book Co., St. Louis and London. 1929. Pp. x—668. Price, $4.75 *net*.

PHILOSOPHICAL.

SOCIAL PROBLEMS AND AGENCIES. A Text-Book for Students in Social Science Courses. Edited by Henry S. Spalding, S.J., formerly Professor of Ethics and Sociology at Loyola University, Chicago, and St. Xavier College, Cincinnati; member of "The American Sociological Society"; author of *Talks to Nurses*, etc. Benziger Brothers, New York, Cincinnati, Chicago. 1929. Pp. xxiii—590. Price, $2.50 *net*.

SOCIAL PROBLEMS OF CHILDHOOD. By Paul Hanly Furfey, of the Department of Sociology, Catholic University of America. Macmillan Co., New York. 1929. Pp. xi—288. Price, $2.25.

MODERN SPIRITUALISM. By Herbert Thurston, S.J. B. Herder Book Co., St. Louis; Sheed & Ward, London. 1928. Pp. 88. Price, $0.40 *net*.

AFTER FIFTY YEARS. By O. R. Vassall-Phillips, C.SS.R. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. 192. Price, $2.25 *net*.

HISTORICAL.

THE LIFE OF THE SERVANT OF GOD, PIUS X. By the Very Rev. Don Benedetto Pierami, of the Benedictines of Vallombrosa, Abbot of St. Praxede. Published under the auspices of the Postulator-General with a Preface by Baron Ludwig de Pastor. Casa Editrice Marietti, Turin and Rome; John W. Winterich, Inc., Cleveland. 1928. Pp. xv—214. Price, $1.25 *net*.

THE HEROINE OF PE-TANG, Hélène de Jaurias, Sister of Charity (1824-1900). By Henry Mazeau. Crowned by the French Academy. Translated from the French by an Ursuline, Grandniece of Hélène de Jaurias. Benziger Brothers, New York, Cincinnati, Chicago. 1928. Pp. xiii—252. Price, $2.75 *net*.